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THE PSALMODY

OF

The Free Church of Scotland.

WITH AN ACCOMPANIMENT FOR THE PIANOFORTE.

PREPARED

UNDER THE SUPERINTENDENCE OF GEORGE HOGARTH, ESQ.

BY T. L. HATELY,

PRECENTOR TO THE GENERAL ASSEMBLY.

Issued by Authority of the Committee on Psalmody.

EDINBURGH:
JOHNSTONE AND HUNTER.

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ADDRESS.

For several past years, the improvement of Congregational Singing has engaged the attention of the Church of Scotland, by whose authority the charge of this subject was intrusted to a Sub-Committee of the Committee on Education. The General Assembly of 1844, deeming it sufficiently important to require the attention of a separate Committee, passed the following Resolution on 24th May in that year :—" The General Assembly called for the Overture by certain Members of the House anent the improvement of Church Music. The Assembly, having heard the Overture, cordially concur therewith, remit to a Committee, with power to add to their number, to adopt such measures as may seem best for carrying out the desirable object which it contemplates ; and to report to next Assembly."

The matter of this Remit being the Singing of the Psalms, it was at once determined in the Committee, that these ought to be sung in four parts. 1*st*, Because, according to a provision of nature, there exist in every miscellaneous meeting of human beings, the four classes of voices represented by the musical terms, Treble, Counter-Tenor, Tenor, and Bass,—the first embracing the highest, and the others the gradually descending pitches, down to the last, which, as its name imports, is the lowest. 2*dly*, Because, were all these classes of voices to sing the same part, viz. the melody, there would be confusion, of which God is not the author, but man, causing a screeching, groaning, risping, and uncertain sound, which is not harmony, and is scarcely music—though this is the singing of too many of our Congregations ; whereas, if the melody were sung by females and children, whose voices are treble, and all the others took the respective parts natural to them, there would be, in our Churches, such a " breaking forth into singing," as would place this branch of devotional exercise on its true level, in so far as this can be effected by natural means. And *lastly*, Because this was the practice of the Church in its best days,—one of the earliest fruits of the Reformation, both on the Continent and in this country, being the singing of the Psalms by the Congregation at large, and in parts.

That this was especially true of Scotland—in all ages a musical land—is proved by the still existing copies of " John Knox's Psalms," arranged for four parts, two fronting one way in the book, and two the other, for the convenience of greater numbers reading together from them ; and likewise by various historical facts recorded in our Church histories.

The practice, it is true, declined during last century. But this took place just as the Church declined ; and with the abandonment of Part-singing, Singing itself sunk by degrees, till at length, in many Churches, it in substance died away altogether. It is equally true, however, of singing, as of religious conviction itself, that " Out of the abundance of the heart, the mouth speaketh." It has pleased God, of late years, to revive His work in the midst of us ; and a revived desire for congregational singing has not failed to be the consequence. The Committee, accordingly, has not so much felt it necessary to stimulate this desire, as to regulate and guide it ; and the present Work may be regarded as the first step in this direction.

The possession of a Book of Psalm Tunes for the use of the Church, may be justly regarded as preliminary to every other step ; because, whatever may be the case with a few, the people at large are unacquainted with Part-singing ; and it is important, if not necessary, that, when proceeding to learn, they should adopt some one book, without which, unity of singing cannot be attained ; while it is quite certain, that though in this department of art, it is emphatically true, that of making many books there is no end, still there exists no one of such pre-eminent excellence as to command universal acceptance. But it may not unreasonably be expected, that a book published expressly for the use of the Free Church may, even without

pretending to perfection, more effectually attract the notice of our people, and tempt them all, old and young, to sing, than any general book; and it is with the people of the Free Church that the Committee have primarily to do.

There are two characteristics of the present publication, which will, it is trusted, render it a means of promoting this desirable end of unity in singing, in the Free Church. In the first place, it discards all theatrical and jig-like, and almost all repeating Tunes; which, if admissible in secular meetings, are justly deemed out of place in the House of God; and it limits itself very much to that more solid and simple class, of which the established Tunes of Scotland are the type and specimen. And, in the second place, its harmonies are constructed on a plain and simple principle, not requiring the foreign aid of instruments, or of a trained band, (whether acting as the substitute, or as the leader of the people,) but adapted to the easy use of the mass of the people themselves; so that they may come forward, with heart and mouth, and, in the full force and volume of their numbers, declare the praises of their God, and of His Christ, in the meetings of his Saints.

That such is the character of the Book, is sufficiently established by the following certificates, which are of equal scientific and practical value:—

"CLOISTERS, WESTMINSTER, *Dec.* 25, 1844.—I have seen the two first Numbers of the Free Church Psalmody, and a careful examination of the Tunes they contain, enables me to speak most favourably of the Work. The Tunes are exceedingly well harmonized, and, in my opinion, as Psalm Tunes ought to be; that is, in simple counterpoint. This plain and easy manner of arranging the Parts, allows of a larger portion of a Congregation to join in devotional singing; and, on this account, such a Work is deserving of every encouragement.

"JAMES TURLE, Organist, Westminster Abbey."

"GRESHAM COLLEGE, *Jan.* 28, 1845.—I beg to thank you for a sight of the 1st and 2d Parts of the 'Free Church Psalmody,' in which I think you have displayed equal judgment in selecting and arranging the Tunes of which the collection is composed. The reprehensible practice of mutilating the compositions of eminent authors, and of introducing Song Tunes, and other secular (sometimes profane) Airs, you have avoided, and made your selection from those admirable models of Metrical Psalmody, which the best native and foreign writers have bequeathed to us. Psalm singing, in the parochial service of the Church of England, and, I presume, in the universal service of the Church of Scotland, was intended to be—and was—the singing of the *Congregation*—in parts, as distinguished from that of the Cathedral, which is conducted by two antiphonal choirs; and to a recurrence to a practice so well adapted to excite and strengthen devotional feelings, your Work is well calculated to lead. The harmonies are pure, and—as they ought to be—easy to sing. There is only one point in which I differ with you; and that is the substitution of the G for the C cleff in the Tenor line, a practice which must embarrass any player, while it affords no additional facility to the singer; for I never knew a Tenor or a Bass singer in my life, who could not read the cleffs used for the Tenor or Bass part. Probably as to this point you may have given way to the opinion of others; and I only mention it, because it is the only one which can qualify my sincere approbation of the Work. You know that in sending me this publication, you are encountering a rival Editor—since my good friend, the organist of Westminster Abbey and I, have recently published (as part of the 'People's Music Book') a collection of Psalm Tunes. Self-conceit and interest would lead me to endeavour—if I could—to pull yours to pieces; but I hope that such motives will never influence my judgment, or prevent me from bidding a hearty 'God speed,' to every well directed effort to improve Congregational Psalmody.

"EDW. TAYLOR, Gres. Prof. Mus."

In this Address, the Committee has directed its principal attention to the material or natural elements of Church singing; and for the obvious reason, that the right direction of these is its leading business. But they themselves reverently bear in mind—and it must never be forgotten—that the singing of Psalms, however perfectly executed, like the making of prayers, however eloquently expressed, is utterly worthless, without grace in the heart. This great matter, however, is the work and business of the Church itself; and it shall here only be added, that the blessing of the Great Head of the Church is fervently invoked, as upon all the efforts of the Free Church, so upon this humble attempt to promote His glory, by improving the singing of His praise.

February, 1845.

PREFACE.

The limits within which these introductory remarks must be confined, preclude any minuteness of detail respecting the history of Metrical Psalmody. In the religious worship of the earliest Christians, it was unquestionably the custom of the whole Congregation to unite their voices in psalms and hymns of praise and supplication to God. But these strains, which must necessarily have been plain and simple, were superseded by the complex and pompous music of the Romish Church ;—music performed by choirs of trained voices, and accompanied by instruments, in which the Congregation can take no part, and to which they listen rather as a gratification of sense, than an act of devotion in which they partake. This abuse was one of those which attracted the attention of the Reformers of the sixteenth century; at which period the Psalmody now used in the Protestant Churches had its origin.

Luther—himself an accomplished musician—entertained exalted notions of the art, and laboured to purify and strengthen it as an instrument of devotion. He declared it to be his intention, according to the example of the Prophets and ancient Fathers of the Church, to make psalms or spiritual songs for the people, that the Word of God might continue among them in psalms, if not otherwise. In pursuance of this object, he published at Wittemberg, in 1524 and 1525, three collections of psalms in the German language, partly (at least) versified and set to music by himself: and these were followed by many other similar works, produced by his fellow-labourers in the same vineyard. At a period somewhat later, Calvin directed his attention to the subject of Psalmody. In 1543, a French metrical version of fifty of the psalms was published at Geneva, with a preface from the pen of Calvin himself. It was made by Clement Marot, the celebrated poet, who, having been suspected of heresy, had fled from France to Geneva. The remainder of the psalms were versified by Theodore Beza; and the whole—including those of Marot—were published at Strasburg in 1545. These Collections contained Tunes, without harmony, composed by Guillaume Franc, a musician of whom nothing else is known. They were subsequently harmonized by other musicians, and some of them are in use among us to the present day. The most remarkable Continental collection of harmonized Psalm Tunes, is that of the celebrated Claude le Jeune, published in 1627. The Tunes in this collection were generally used in the Calvinist Churches, and—according to Burney—it "went through more editions, perhaps, than any musical work since the invention of printing." The harmony is in plain counterpoint, and very grave and masterly.

In England, as well as on the Continent, Metrical Psalmody is coeval with the Reformation. Bishop Burnet, in his History of the Reformation, says—"Some poets, such as the age afforded, translated David's Psalms into verse; and it was a sign by which men's affections to that work were everywhere measured, whether they used to sing these or not." By the Act of Uniformity for the use of the Common Prayer in English, in 1548, the singing of psalms or prayers, taken out of the Bible, is permitted, provided that this is done without omitting any part of the service contained in the Common Prayer Book; and it is on this footing that the practice of Metrical Psalmody continues to stand in the service of the Church of England.

The first entire English version of the Psalms—that of Sternhold and Hopkins—with the Tunes, was published in 1562. The Tunes were given without harmony, and were chiefly such as were used by the Reformers on the Continent. The first English Collection, with the Tunes harmonized in four parts, is that of William Damon, published in 1579. It was followed by many others, which we must pass over, till we come to the celebrated Collection of Ravenscroft, which was first published in 1621, and another edition of it appeared in 1633. It contains a Tune for each of the Psalms. The greater number are those previously in use among the German and other foreign Protestants; many are composed by Ravenscroft himself; and some are said to have been used in England, Scotland, and Wales. The Tunes in this Collection were harmonized in four parts, by several of the most eminent English musicians, among whom were Tallis, Kirbye, Dowland, Morley, Bennet, and John Milton, the father of

the great poet. It is hardly necessary to say, that the harmonies of such men are excellent; but they were arranged in a form, universal at that time, but now obsolete; the Tune is given to the Tenor part, the Treble and Counter-Tenor being placed *above* it. Whatever may have been the original reason for this arrangement, it has long since been universally felt and admitted that it is at variance with the natural order of the different registers of the scale, both vocal and instrumental. From the acute and penetrating quality of the higher sounds, they are found to predominate in harmonic combination. The part, consequently, assigned to the Treble, will always appear to be the principal melody; so that, in a psalm sung according to the old arrangement, we seem to hear *another* Tune, while the real melody becomes a mere accompaniment. This evil is aggravated when not only one, but two vocal parts are placed above the melody. Of all the four parts, the Tenor, though not the least essential to the beauty of the harmony, is that which, singly, makes the smallest impression on the ear; and of all the four parts, therefore, the Tenor is the least fitted to sustain the principal melody. It is true that in modern music, both vocal and instrumental, we meet with strains of melody given to an under part, while the accompanying parts rise above it; but it is hardly necessary to say, that this is only done occasionally, for the sake of some peculiar effect, and is an exception from the general practice. This change of system has necessarily led to great alterations in the harmonies of Ravenscroft and his contemporaries. Every musician knows that it is impossible to invert the order of the parts, by singing any one of them an octave higher or lower than the composer intended, without dislocating the harmony, and throwing it into confusion; and the utmost that can now be preserved—and that not always—is an approximation to the ancient harmonies.

Another remarkable English Collection is that of Playford, published in 1670. It contains a large body of standard Tunes, and had a very extensive currency all over the kingdom. Its peculiarity is, that the Tunes are harmonized, not in four parts, but in three; for the sake, of course, of greater facility of performance. This method has been recommended by Avison, who, in his *Essay on Musical Expression*, says—"when Psalm Tunes are sung in parts, there should not be any more than three, *i.e.* treble, tenor, and bass; as too complex a harmony would destroy their natural air." Avison's opinions are entitled to weight; but, whatever ground there may be for his opinion, the reason he himself assigns for it is not a good one. Harmony in four parts, provided it is clearly and simply written, can have no greater effect in destroying the "natural air" of the Tunes than harmony in three. Harmony in three parts, moreover, though it may be rendered sufficiently full and satisfactory by the introduction of what is called *florid counterpoint*, is not adapted to plain counterpoint, of note against note, where each note carries a prolonged chord. In such a case, chords in three parts are unavoidably thin and meagre; in proof of which it is sufficient to remark (what every harmonist knows) that all the three parts must frequently close of necessity upon the key note, without the possibility of introducing the major or minor third which determines the key. The only real reason for Avison's recommendation would be the greater ease of performance by uneducated singers; but this reason is less valid at present than it was when he wrote, an hundred years ago; a knowledge of vocal harmony being much more general now than it was then. And besides, it is the object of the present work to promote this knowledge, by giving the public a body of Psalmody harmonized in the most complete as well as the simplest manner. It may be added, too, that, in so doing, we have adhered to the general practice; for, though some books of Psalmody in three parts have appeared, they have never been used to any extent.

The metrical psalmody of the Scottish Church (like that of the English) is derived from the Reformers of the Continent. Our illustrious Knox, like Calvin, provided for the musical service of the Church, by compiling a body of Psalmody, an edition of which, published in 1615 by "Andro Hart," is the most remarkable ancient Scottish Collection now extant. It contains many of the Geneva Tunes of Theodore Beza; and others, which being found in no other collection (as far as we know) of so early a period, may fairly be considered as of Scottish origin. In the sixteenth and seventeenth centuries, music was highly cultivated throughout Europe, and there is no doubt that Scotland, like other countries, possessed learned and skilful harmonists, though their names have passed into oblivion; Scotland not being, in those days, a country (like England) in which music had become a regular profession, from

the exercise of which, in its highest branches, present emolument and posthumous reputation could be acquired. That some of the Tunes in Knox's Collection were really Scotch, may be inferred from the circumstance, that Ravenscroft inserted them in his Collection with the designation of "Scotch," which he would not have done had he found them in any of the Continental collections used by him in compiling his work.

These ancient Collections may be regarded as the foundation, or *nucleus*, of the Parochial Psalmody, both of England and Scotland, to this day. Collections have subsequently accumulated in both countries, but especially in the former, till they have become innumerable. Many valuable additions have been gradually made to the original stock by the greatest English composers of the ecclesiastical school. In the old English collections, the Tunes of the Continental Reformers are mingled with those of native composers, among whom may especially be mentioned Thomas Tallis, who shares with Palestrina the title of father of ecclesiastical harmony; George Kirbye, one of the great madrigalists of Elizabeth's time; and John Milton, who transmitted to the author of the *Paradise Lost*, along with his name, his enthusiastic love of music, and skill in the art. Among those who have successively contributed to English Psalmody may be enumerated Purcell, Handel, Croft, Greene, Boyce, Battishill, Arnold, Jackson; almost every great composer, in short, who has devoted his talents to the service of religion. Tunes of sterling merit, and, consequently, in general use, have been produced by persons of whom little is known, such as Wainwright, Wheall, Isaac Smith, &c.; and such additions have continued to be made, almost to the present day.

But, in most modern Collections, the ore is buried and lost among the dross. A spurious kind of Psalmody has been gradually introduced, which threatens to destroy the character and pervert the object of Church music. The grave simplicity of the Psalm has been exchanged for a light and florid—and often mean and vulgar—melody, garnished with the airs and graces of secular music, full of unmeaning iteration of words, solos, and responses, and all the tricks and devices resorted to in order to tickle the ear, and reduce the praise of God to an amusement. Not only are multitudes of such things composed every day, but, even in Collections appearing under the auspices of distinguished musical names, we see, with indignation, Psalm Tunes made out of popular ballads, and even out of airs taken from the gayest and most profane productions of the Opera Stage! And, to make room for trash of this sort, the fine old standard Tunes are almost entirely excluded!

In the modern Collections, there is no uniformity in the manner in which the Tunes are harmonized. This is necessarily the case, from the circumstance already mentioned, that the old harmonies were constructed according to a vocal arrangement which is now universally abandoned. Every modern editor, therefore, arranges the harmonies, well or ill, according to his own skill and judgment; and among the numerous collections which we have consulted, we have not found two with the same harmonies. These collections, of course, are of very different degrees of merit; but there is not, either in England or Scotland, any one which possesses the authority of a standard work.

Such a standard is imperatively called for. In England, its want has been long felt and lamented, both by religious and musical writers, who have again and again urged upon the Church some measure for the purpose of obtaining a pure and uniform Psalmody. In Scotland, such a measure is even more indispensable than in England; because, in Scotland, psalmody is the *sole* music of the Church. Such a measure, accordingly, has been adopted by the Free Church of Scotland, and the present publication is its result.

In the execution of this task, two considerations were involved; the selection of the Tunes, and their arrangement. In regard to the first, it has been our object that the contents of this little book shall consist chiefly of the old and venerable Tunes, established in this country since the days of the Reformation, with the addition only of such, among the more modern Tunes, as are in the true style and spirit of Psalmody, and have been sanctioned by general use. In regard to the second, though we (in common with all modern editors,) have found it impossible to adopt the arrangement of the old masters, yet we have endeavoured to preserve the character of their harmony; its breadth, simplicity, and adaptation to the voices of a large assembly. To the accomplishment of both objects our utmost care and attention have been devoted; and we anxiously hope that our efforts will not be found unsuccessful.

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DIRECTIONS.

THE First Line is the Air or Melody, and should invariably be sung by *Treble voices;* that is to say, by Females and Boys.

The Second Line may be sung either as a *Second Treble* or *Counter Tenor;* that is, by the deeper toned Female, or high set Male voices.

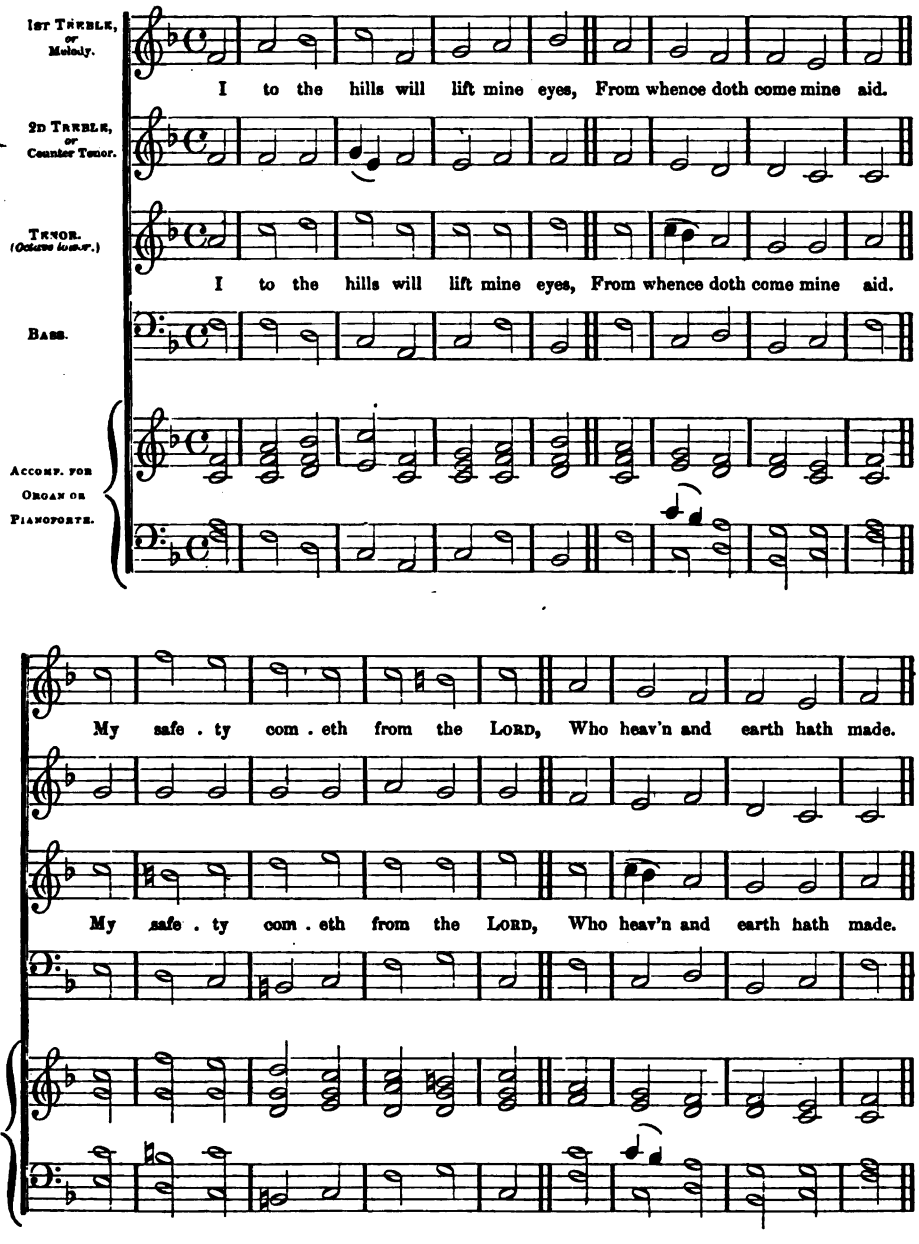
The Third Line is the *Tenor*, although written on the Treble Clef, and must be sung exclusively by *Tenor voices.*

The Fourth Line, the Bass, is appropriated to the deep-toned Male voices.

It is an error to suppose that Tunes written in Semibreves and Minims are always to be sung slowly. Their time should be regulated by the character of the words employed; which may be either of a solemn or joyful description.

Each part should be sung *exactly as it is written*—discarding all grace notes, or the slightest deviation from the notes assigned to the respective voices.

Ps. CXXI. 1—3. **1.—FRENCH.—C. M.** G. FRANK. 1545.



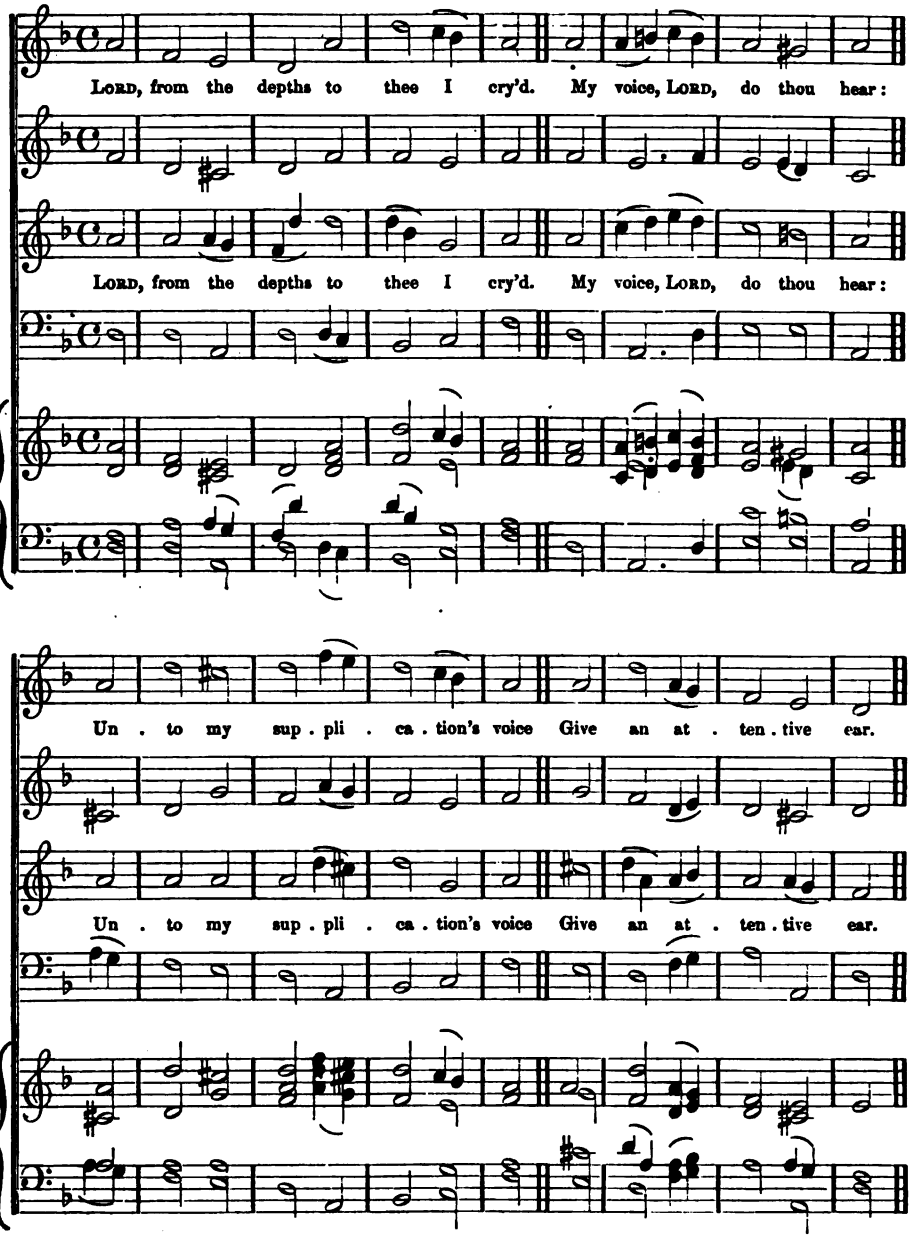
I to the hills will lift mine eyes,
From whence doth come mine aid,
My safety cometh from the LORD,
Who heav'n and earth hath made.

Thy foot he'll not let slide, nor will
He slumber that thee keeps.
Behold, he that keeps Israel,
He slumbers not, nor sleeps.

The LORD thee keeps, the LORD thy shade
On thy right hand doth stay:
The moon by night thee shall not smite,
Nor yet the sun by day.

The LORD shall keep thy soul; he shall
Preserve thee from all ill.
Henceforth thy going out and in
God keep for ever will.

Ps. cxxx. 1–8. **II.—BANGOR.—C. M.** Old Welsh Melody.



Lord, who shall stand, if thou, O Lord,
Should'st mark iniquity?
But yet with thee forgiveness is,
That fear'd thou mayest be.

I wait for God, my soul doth wait,
My hope is in his word.
More than they that for morning watch,
My soul waits for the Lord;

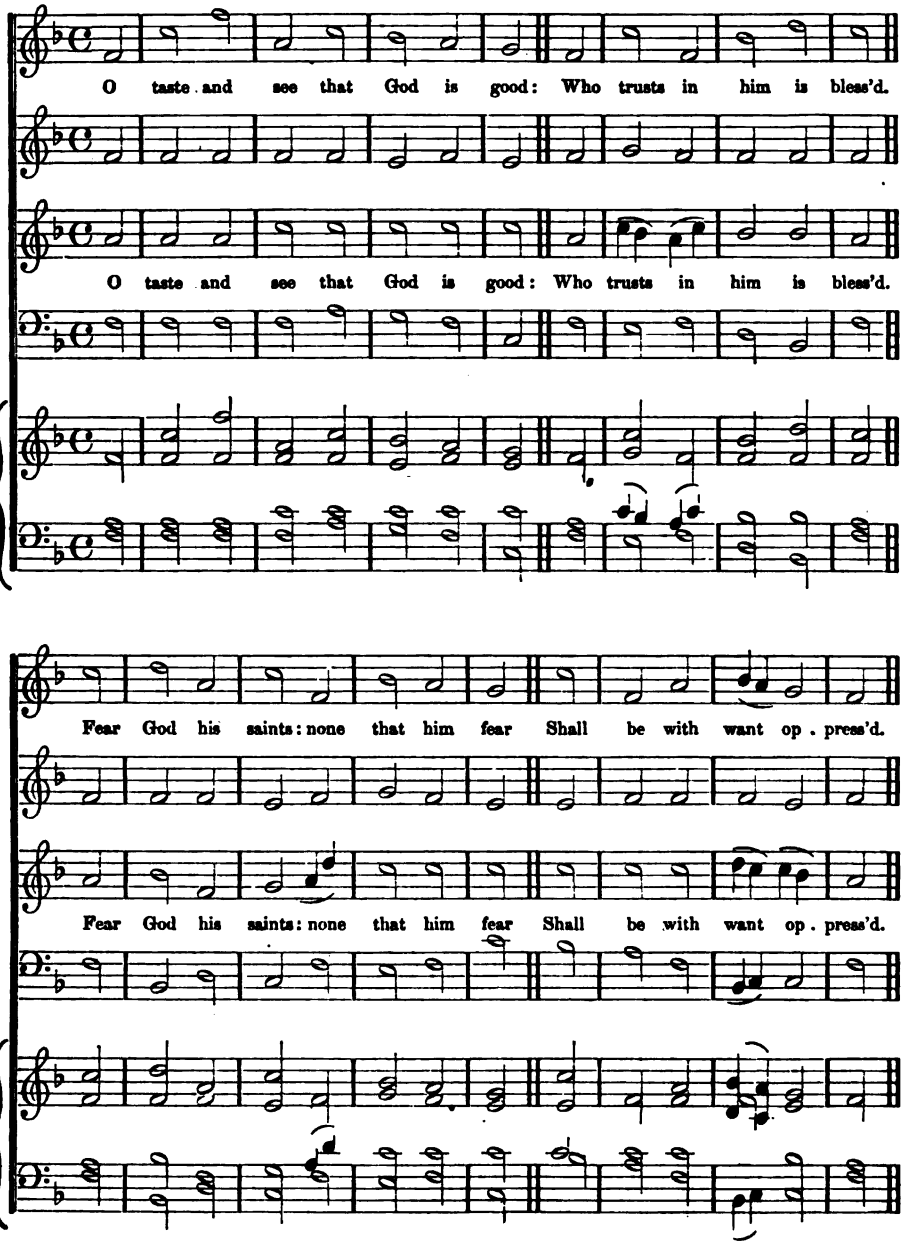
I say, more than they that do watch
The morning light to see.
Let Israel hope in the Lord,
For with him mercies be;

And plenteous redemption
Is ever found with him.
And from all his iniquities
He Isr'el shall redeem.

Ps. XXXIV. 8–15.

III.—ST. DAVID'S.—C. M.

Ascribed to THOS. RAVENSCROFT, Mus. Bac. Obiit 1630.



The lions young may hungry be,
And they may lack their food:
But they that truly seek the LORD
Shall not lack any good.

O children, hither do ye come,
And unto me give ear;
I shall you teach to understand
How ye the LORD should fear.

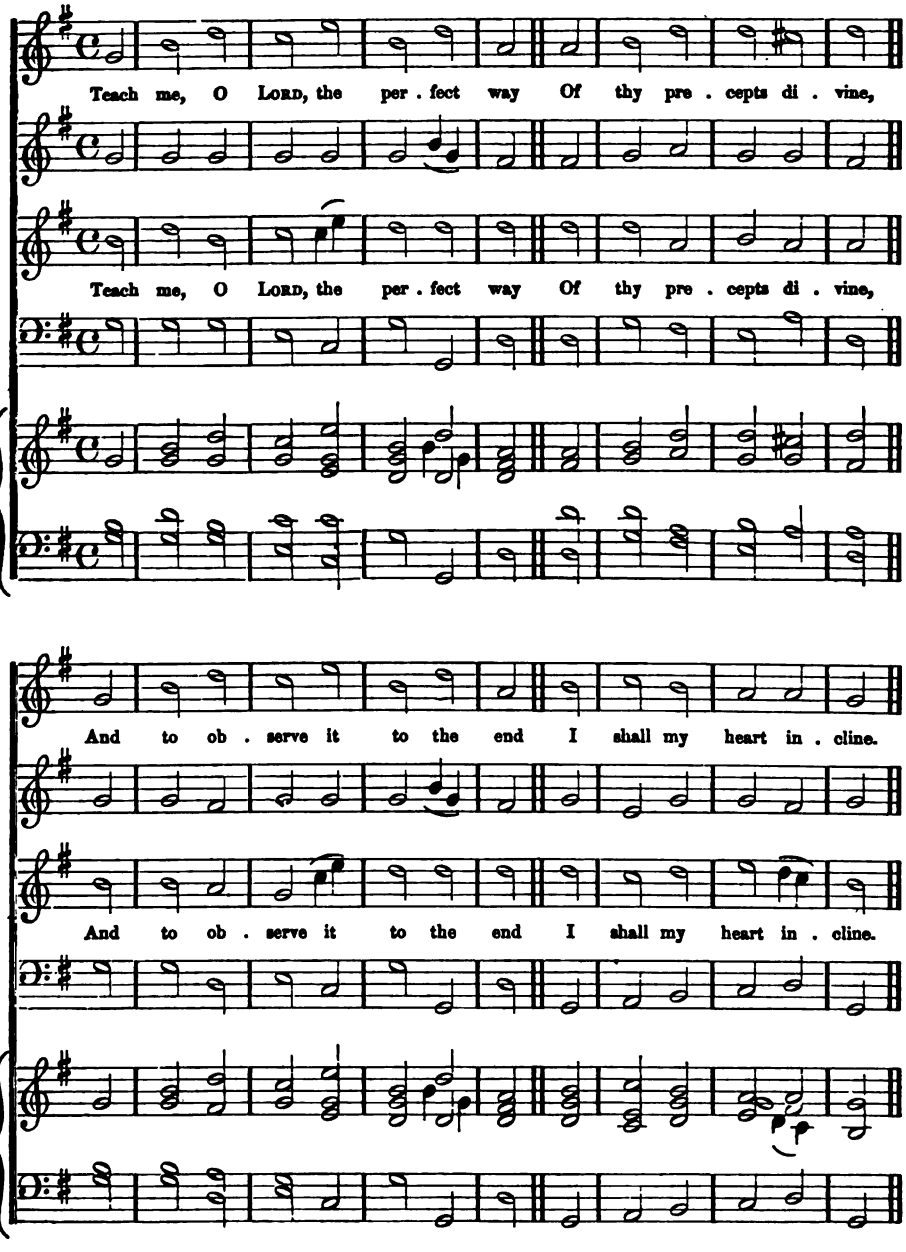
What man is he that life desires,
To see good would live long?
Thy lips refrain from speaking guile,
And from ill words thy tongue.

Depart from ill, do good, seek peace,
Pursue it earnestly.
God's eyes are on the just; his ears
Are open to their cry.

Ps. CXIX. 33–38.

IV.—STILT, OR YORK.—C. M.

Ascribed to J. Milton, Father of the Poet. Obiit 1649.



Give understanding unto me,
So keep thy law shall I;
Yea, even with my whole heart I shall
Observe it carefully.

In thy law's path make me to go;
For I delight therein.
My heart unto thy testimonies,
And not to greed, incline.

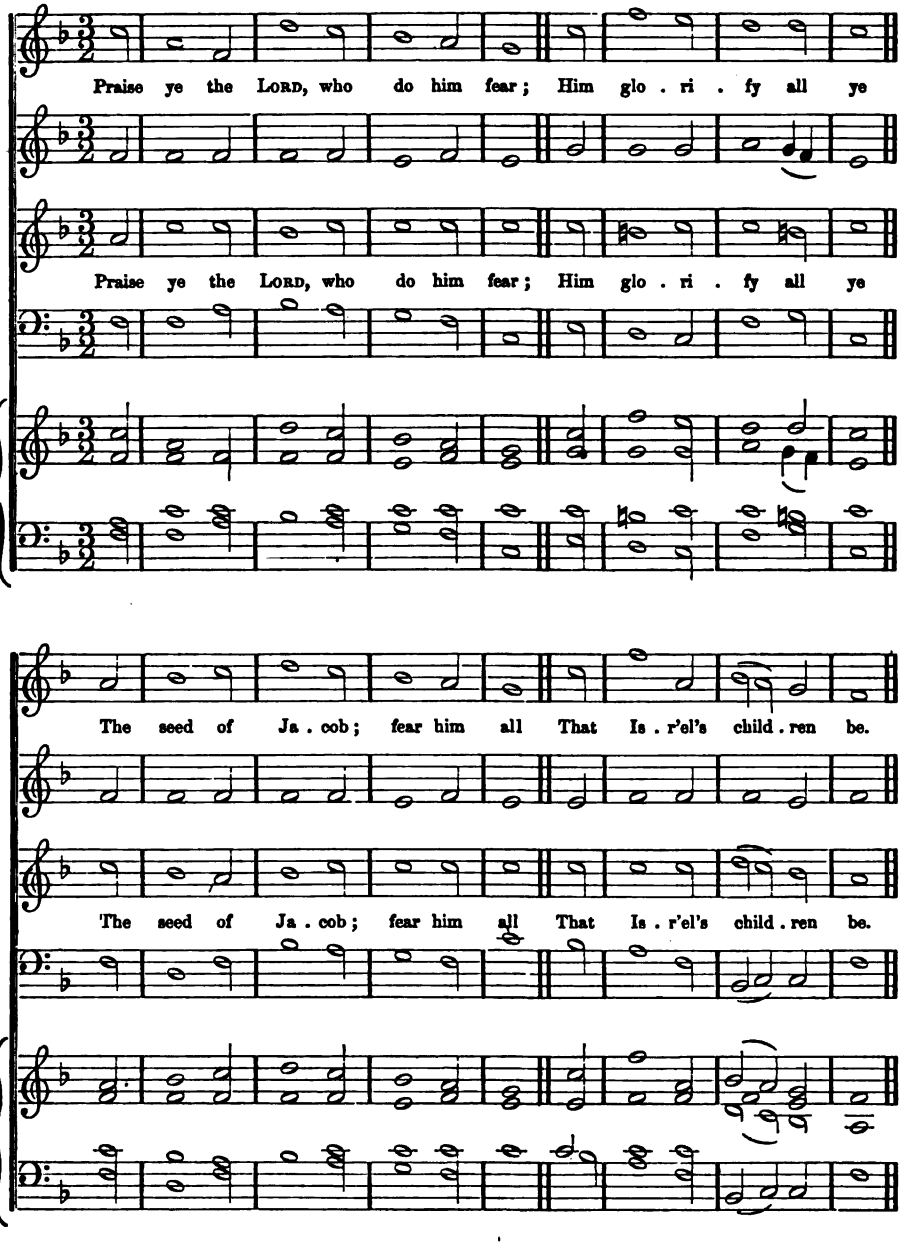
Turn thou away my sight and eyes
From viewing vanity;
And in thy good and holy way
Be pleased to quicken me.

Confirm to me thy gracious word,
Which I did gladly hear,
Ev'n to thy servant, Lord, who is
Devoted to thy fear.

Ps. xxii. 23–27.

V.—BEDFORD.—C. M.

W. Wheall, Mus. Bac. Obiit 1745.



For he despised not nor abhorr'd
  Th' afflicted's misery;
Nor from him hid his face, but heard
  When he to him did cry.

Within the congregation great
  My praise shall be of thee;
My vows before them that him fear
  Shall be perform'd by me.

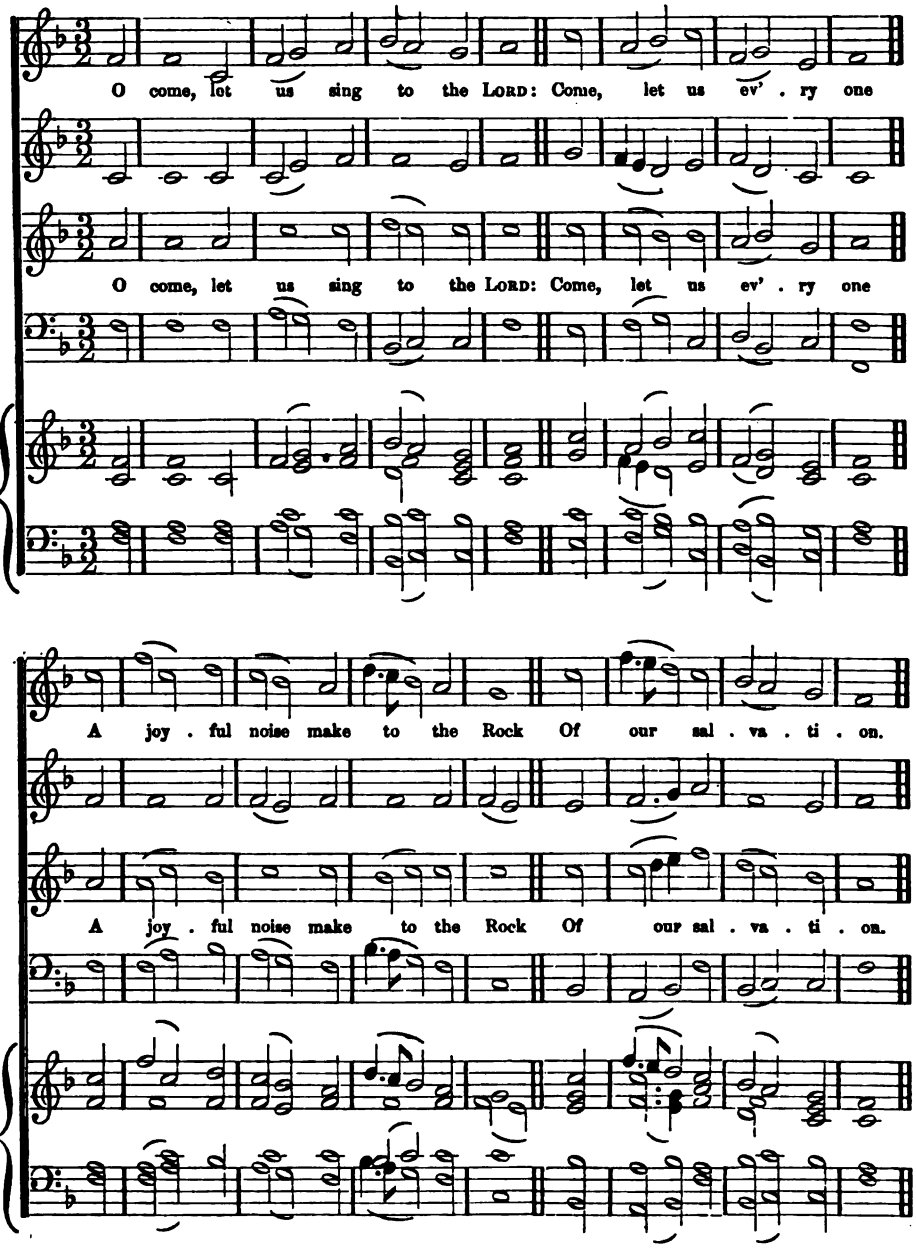
The meek shall eat, and shall be fill'd;
  They also praise shall give
Unto the Lord that do him seek:
  Your heart shall ever live.

All ends of th' earth remember shall,
  And turn the Lord unto;
All kindreds of the nations
  To him shall homage do.

Ps. xcv. 1—6.

VI.—IRISH.—C. M.

ISAAC SMITH. Die: about the beginning of the present century.



Let us before his presence come
With praise and thankful voice:
Let us sing psalms to him with grace
And make a joyful noise.

For God, a great God, and great King,
Above all gods he is.
Depths of the earth are in his hand,
The strength of hills is his.

To him the spacious sea belongs,
For he the same did make;
The dry land also from his hands
Its form at first did take.

O come, and let us worship him,
Let us bow down withal,
And on our knees before the LORD
Our Maker let us fall.

Ps. CXXVI. 1–6.

VII.—STROUDWATER.—C. M.

HENRY PURCELL, Obiit 1695.

When Si . on's bond . age God turn'd back, As men that dream'd were we.

When Si . on's bond . age God turn'd back, As men that dream'd were we.

Then fill'd with laugh . ter was our mouth, Our tongue with me . lo . dy.

Then fill'd with laugh . ter was our mouth, Our tongue with me . lo . dy.

When Sion's bondage God turn'd back,
As men that dream'd were we.
Then fill'd with laughter was our mouth,
Our tongue with melody :

They 'mong the heathen said, The LORD
Great things for them hath wrought.
The LORD hath done great things for us,
Whence joy to us is brought.

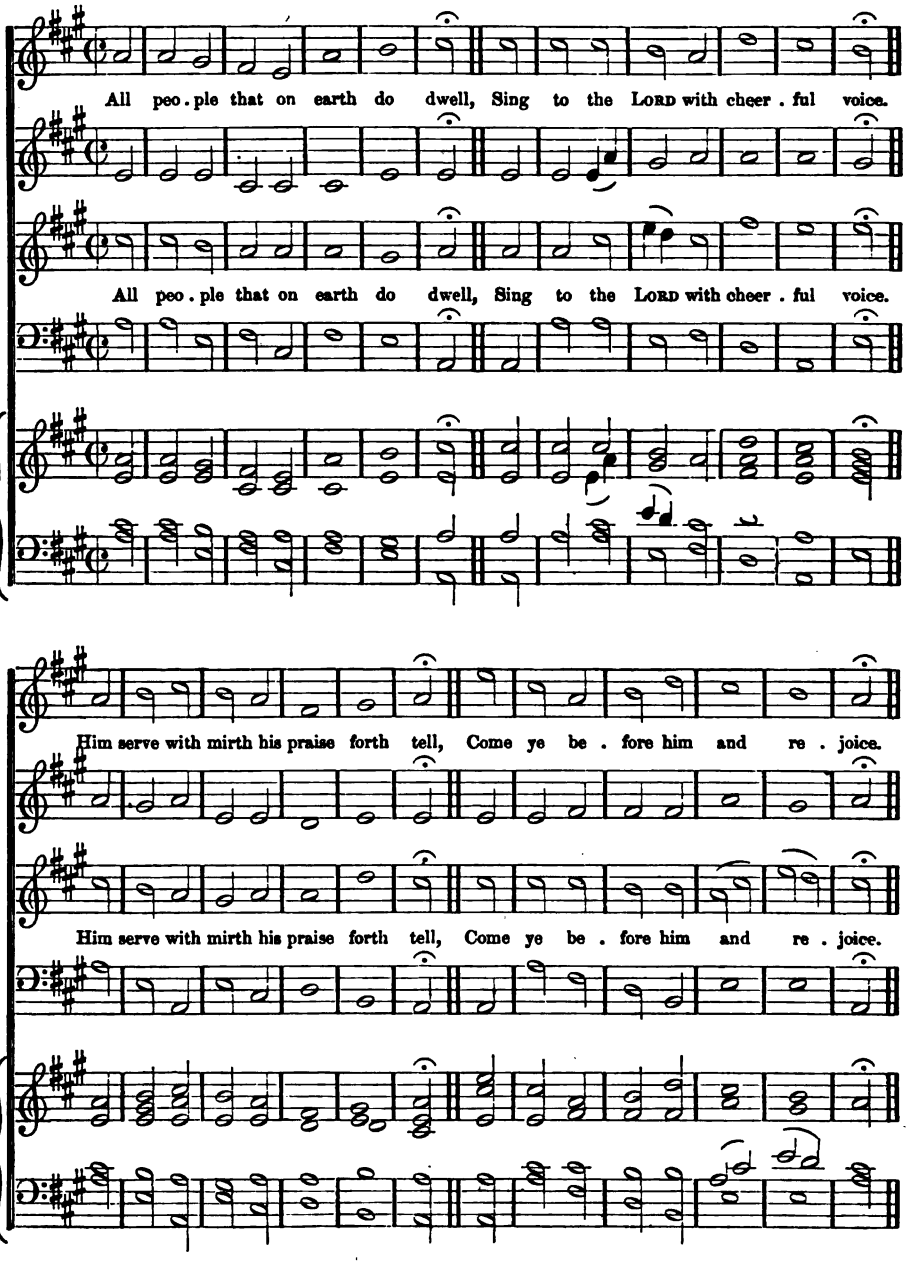
As streams of water in the south,
Our bondage, LORD, recall.
Who sow in tears, a reaping time
Of joy enjoy they shall.

That man who, bearing precious seed,
In going forth doth mourn,
He doubtless, bringing back his sheaves,
Rejoicing shall return.

Ps. c. 1—6.

VIII.—OLD HUNDRED.—L. M.

Generally ascribed to LUTHER. Obit 1546.



All people that on earth do dwell,
Sing to the LORD with cheerful voice.
Him serve with mirth, his praise forth tell,
Come ye before him and rejoice.

Know that the LORD is God indeed;
Without our aid he did us make:
We are his flock, he doth us feed,
And for his sheep he doth us take.

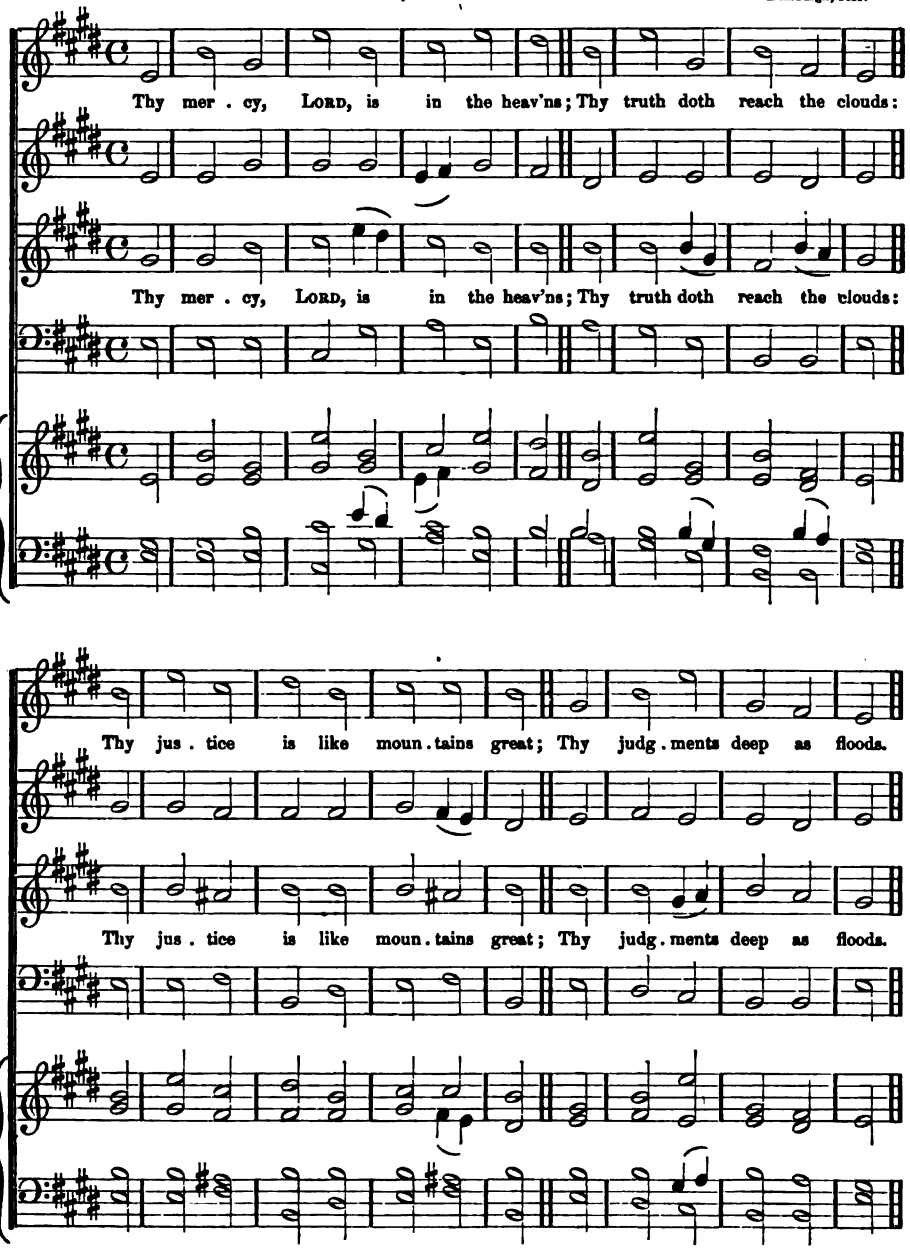
O enter then his gates with praise,
Approach with joy his courts unto:
Praise, laud, and bless his name always,
For it is seemly so to do.

For why! the LORD our God is good,
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure.

Ps. xxxvi. 5—10.

IX.—NEWTOUN, OR LONDON NEW.—C. M.

From JOHN KNOX's Psalms. Edinburgh, 1635.



LORD, thou preservest man and beast.
How precious is thy grace!
Therefore, in shadow of thy wings
Men's sons their trust shall place.

They with the fatness of thy house
Shall be well satisfy'd:
From rivers of thy pleasures thou
Wilt drink to them provide.

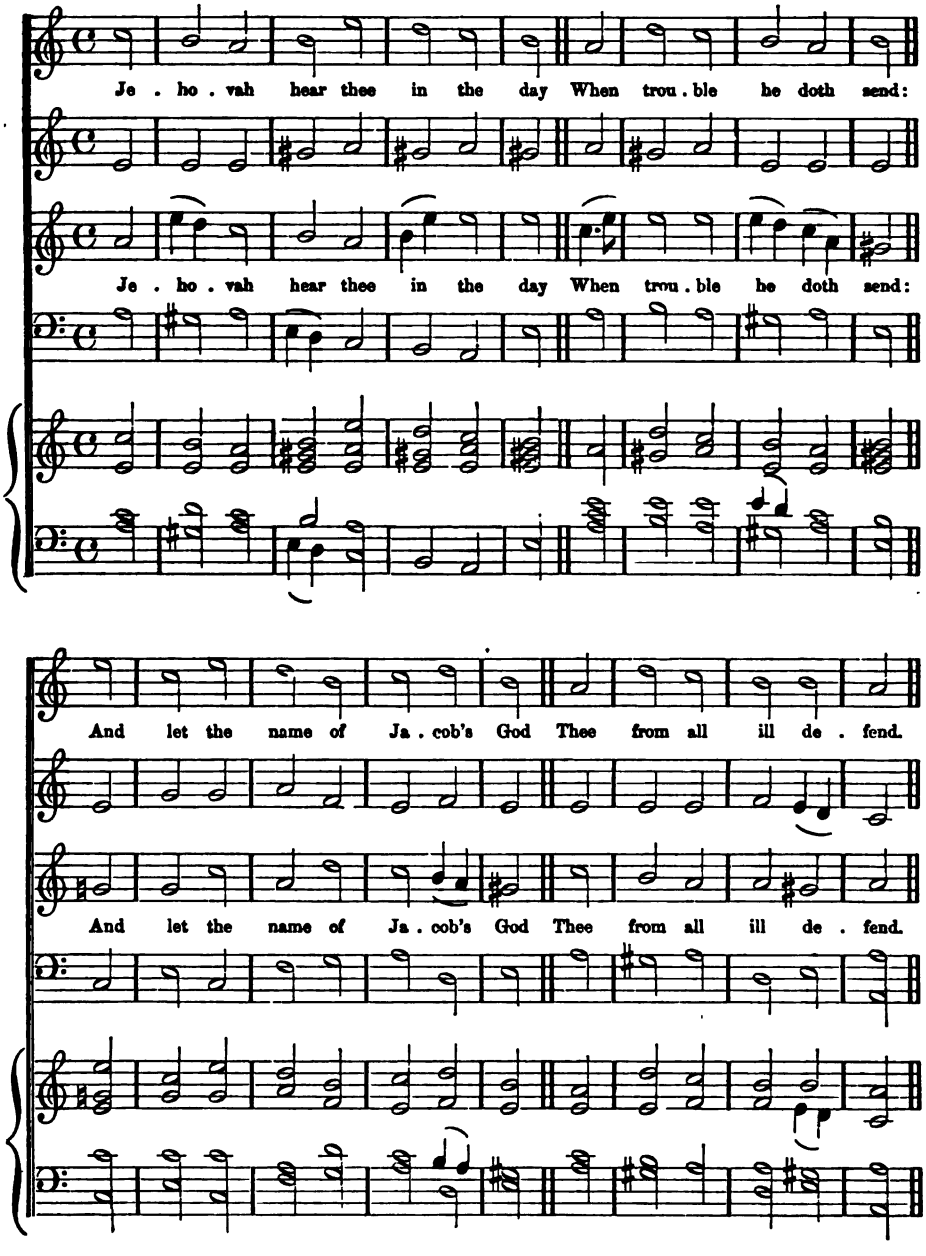
Because of life the fountain pure
Remains alone with thee;
And in that purest light of thine
We clearly light shall see.

Thy loving-kindness unto them
Continue that thee know;
And still on men upright in heart
Thy righteousness bestow.

Ps. xx. 1–4.

X.—ELGIN.—C. M.

From John Knox's Psalms. Edinburgh, 1639.



O let him help send from above,
  Out of his sanctuary:
From Sion, his own holy hill,
  Let him give strength to thee.

Let him remember all thy gifts;
  Accept thy sacrifice:
Grant thee thine heart's wish, and fulfil
  Thy thoughts and counsel wise.

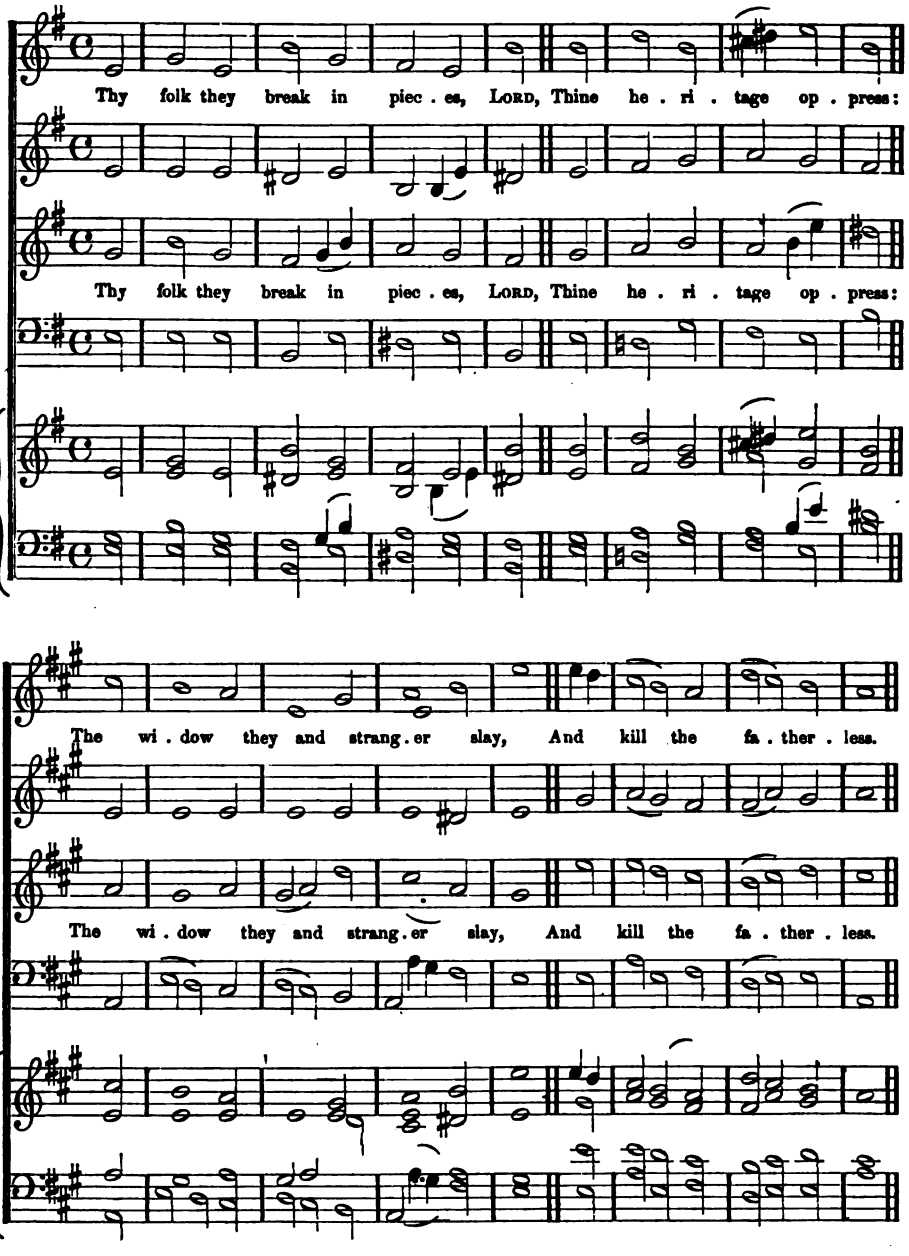
In thy salvation we will joy;
  In our God's name we will
Display our banners: and the Lord
  Thy prayers all fulfil.

Now know I God his king doth save:
  He from his holy heav'n
Will hear him, with the saving strength
  By his own right hand giv'n.

Ps. xciv. 5, 6, 16, 20—23.

XI.—MARTYRS.—C. M.

From Ravenscroft's Collection. London, 1623.



Who will rise up for me against
  Those that do wickedly?
Who will stand up for me 'gainst those
  That work iniquity?

Shall of iniquity the throne
  Have fellowship with thee,
Which mischief, cunningly contrived,
  Doth by a law decree?

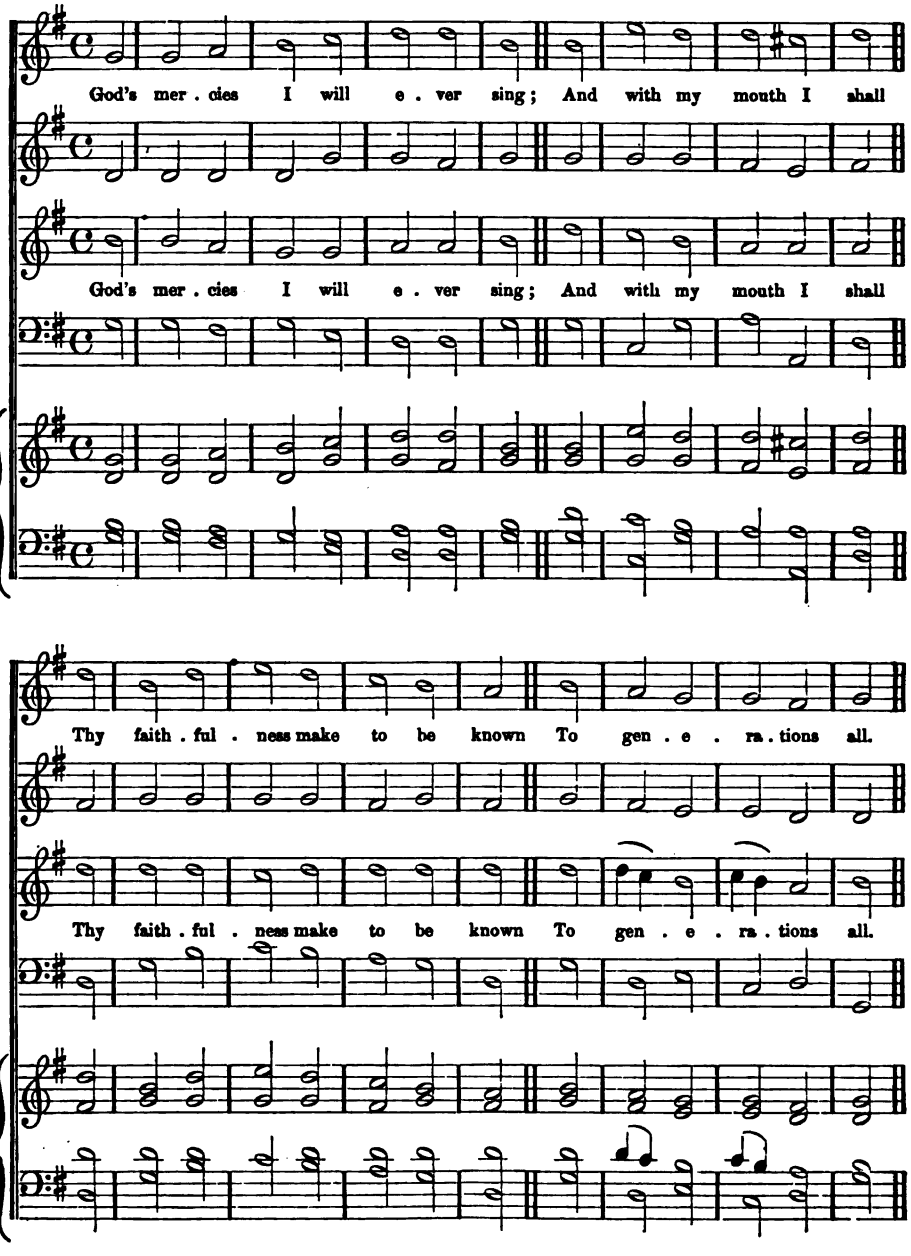
Against the righteous souls they join,
  They guiltless blood condemn.
But of my refuge God 's the rock,
  And my defence from them.

On them their own iniquity
  The Lord shall bring and lay,
And cut them off in their own sin;
  Our Lord God shall them slay.

Ps. LXXXIX. 1—5.

XII.—DUNFERMLINE.—C. M.

From JOHN KNOX'S Psalms. Edinburgh, 1635.



For mercy shall be built, said I,
For ever to endure;
Thy faithfulness, ev'n in the heav'ns,
Thou wilt establish sure.

I with my chosen One have made
A cov'nant graciously;
And to my servant, whom I loved,
To David sworn have I;

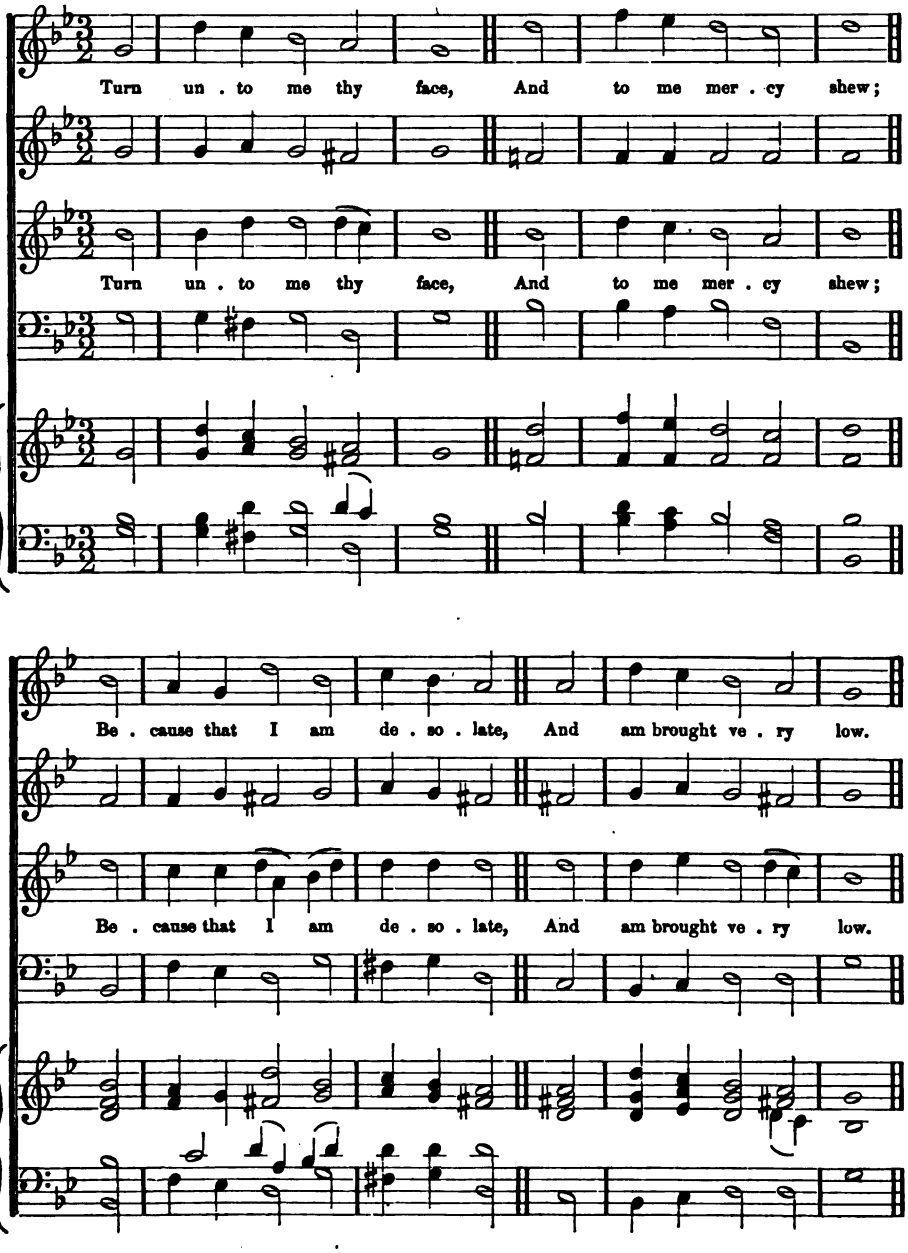
That I thy seed establish shall
For ever to remain,
And will to generations all
Thy throne build and maintain.

The praises of thy wonders, LORD,
The heavens shall express;
And in the congregation
Of saints thy faithfulness.

Ps. xxv. 16–22.

XIII.—WIRKSWORTH, OR AYLESBURY.—S. M.

Dr. Maurice Greene. Obiit 1755.



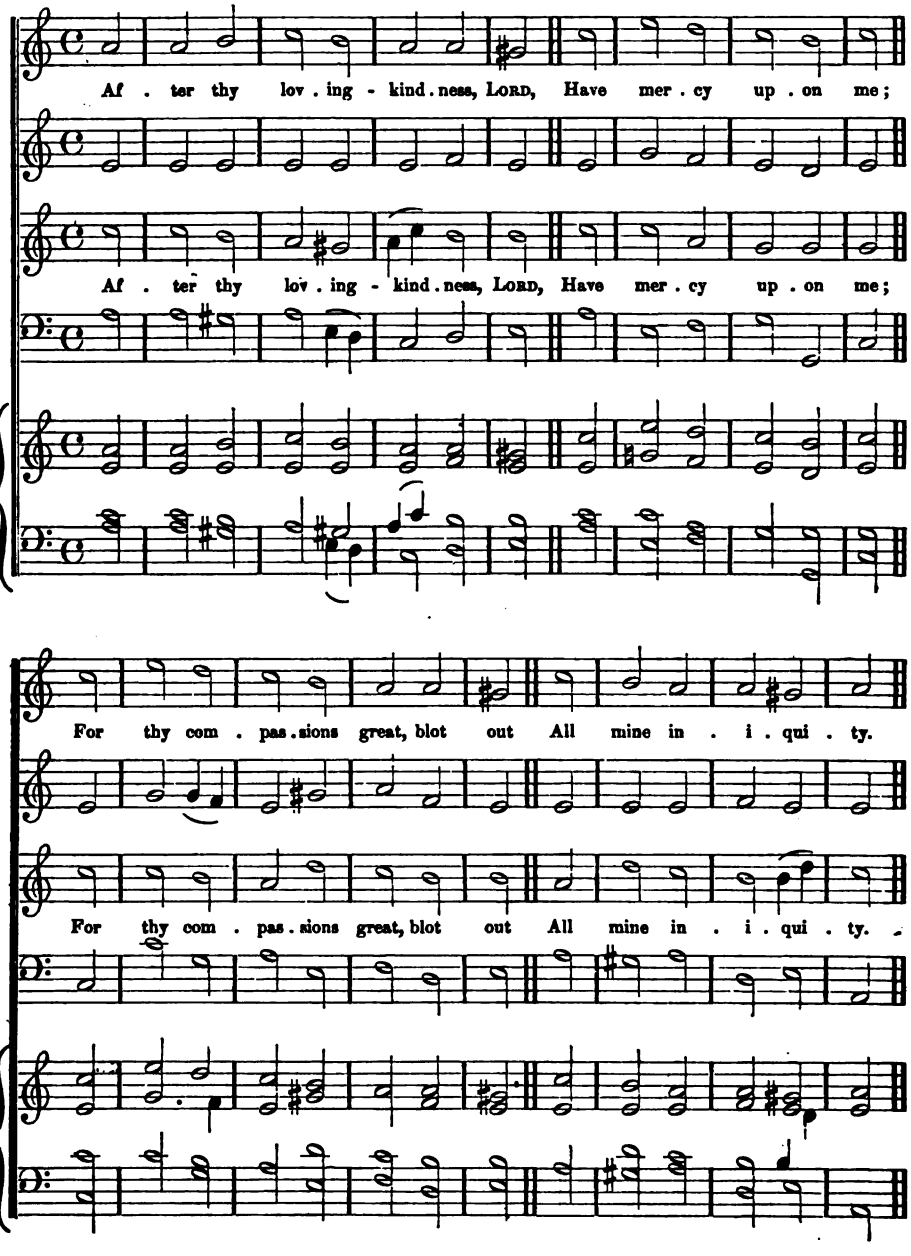
My heart's griefs are increased:
Me from distress relieve.
See mine affliction and my pain,
And all my sins forgive.

Consider thou my foes,
Because they many are;
And it a cruel hatred is
Which they against me bear.

O do thou keep my soul,
Do thou deliver me:
And let me never be ashamed,
Because I trust in thee.

Let uprightness and truth
Keep me, who thee attend.
Redemption, Lord, to Israel
From all his troubles send.

Ps. Li. 1–6. **XIV.—DUNDEE, OR OLD WINDSOR.—C. M.** Ascribed to G. Kirbye.



Me cleanse from sin, and throughly wash
From mine iniquity:
For my transgressions I confess;
My sin I ever see.

'Gainst thee, thee only, have I sinn'd,
In thy sight done this ill;
That when thou speak'st thou may'st be just,
And clear in judging still.

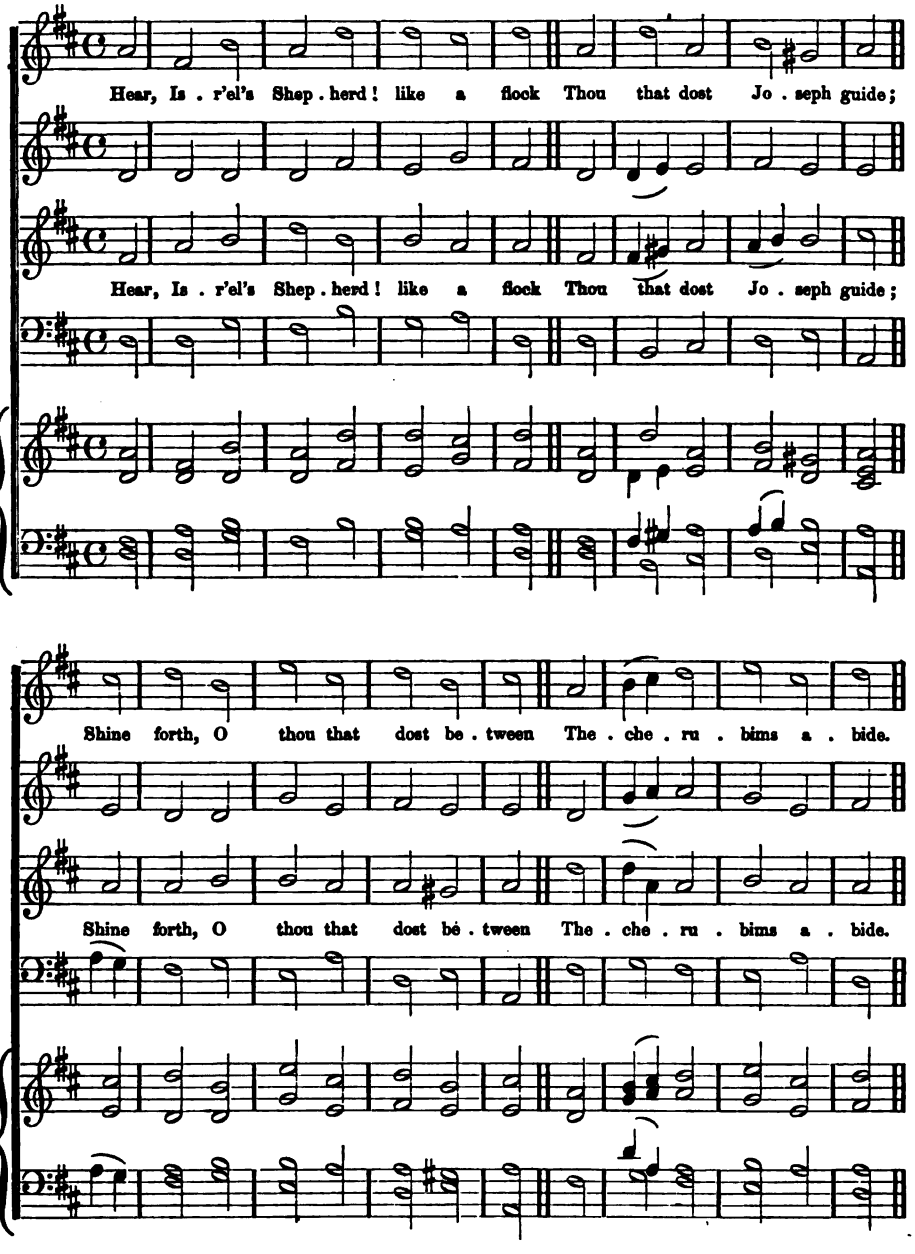
Behold, I in iniquity
Was form'd the womb within;
My mother also me conceived
In guiltiness and sin.

Behold, thou in the inward parts
With truth delighted art;
And wisdom thou shalt make me know
Within the hidden part.

Ps. LXXX. 1—5.

XV.—ST. ANN'S.—C. M.

Dr. William Croft. Obit 1727.



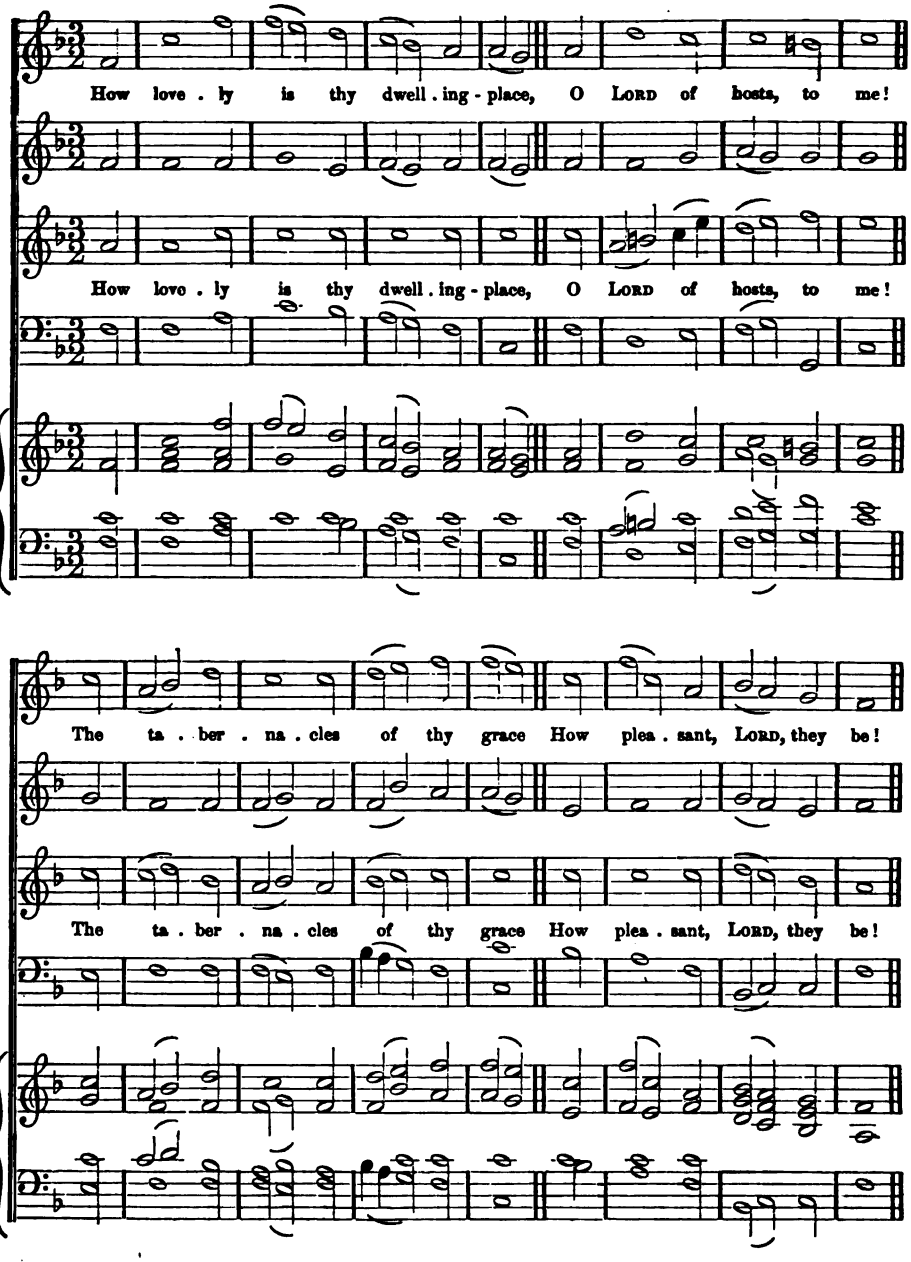
In Ephraim's, and Benjamin's,
  And in Manasseh's sight,
O come for our salvation;
  Stir up thy strength and might.

Turn us again, O Lord our God,
  And upon us vouchsafe
To make thy countenance to shine,
  And so we shall be safe.

O Lord of hosts, almighty God,
  How long shall kindled be
Thy wrath against the prayer made
  By thine own folk to thee!

Thou tears of sorrow giv'st to them
  Instead of bread to eat;
Yea, tears instead of drink thou giv'st
  To them in measure great.

Ps. LXXXIV. 1—5. **XVI.—ABRIDGE, OR ST. STEPHEN'S.—C. M.** ISAAC SMITH. Died about the beginning of the present century.



My thirsty soul longs veh'mently,
Yea faints, thy courts to see:
My very heart and flesh cry out,
O living God, for thee.

Behold, the sparrow findeth out
An house wherein to rest;
The swallow also for herself
Hath purchased a nest;

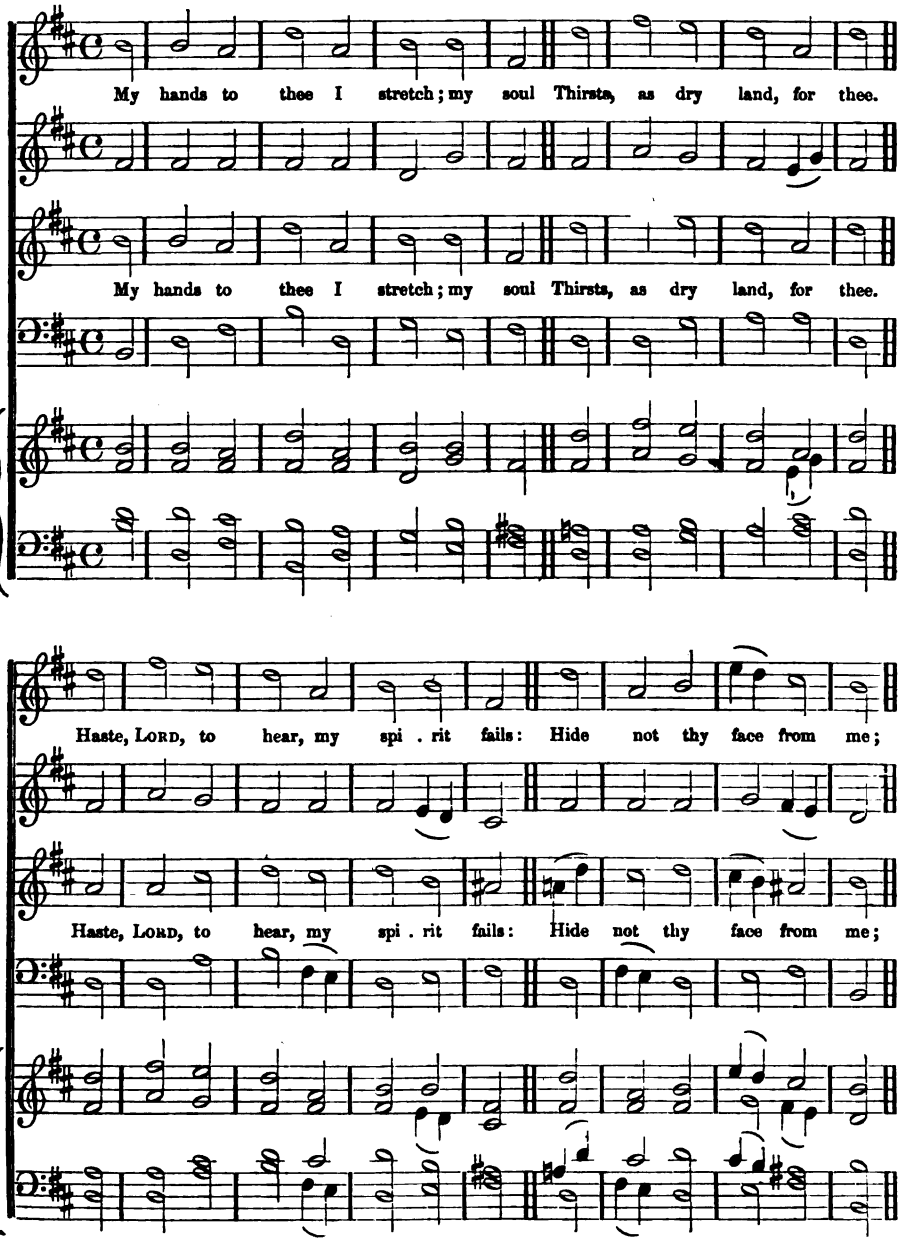
Ev'n thine own altars, where she safe
Her young ones forth may bring,
O thou almighty LORD of hosts,
Who art my God and King.

Bless'd are they in thy house that dwell,
They ever give thee praise.
Bless'd is the man whose strength thou art,
In whose heart are thy ways.

Ps. CXLIII. 6—11.

XVII.—COLESHILL.—C. M.

Ascribed to G. Kirbye.



Lest like to them I do become
  That go down to the dust.
At morn let me thy kindness hear;
  For in thee do I trust.

Teach me the way that I should walk:
  I lift my soul to thee.
Lord, free me from my foes; I flee
  To thee to cover me.

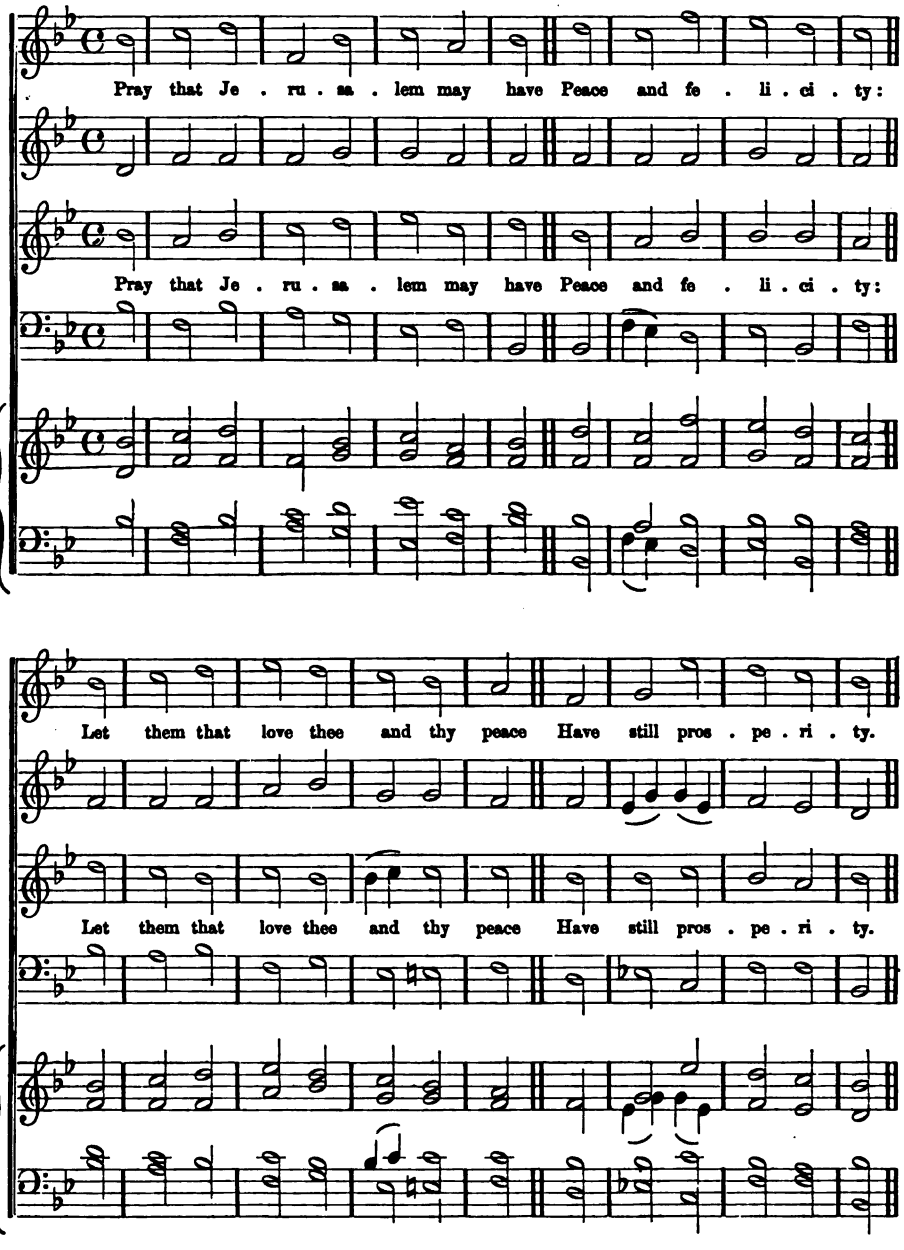
Because thou art my God, to do
  Thy will do me instruct:
Thy Sp'rit is good, me to the land
  Of uprightness conduct.

Revive and quicken me, O Lord,
  Ev'n for thine own name's sake;
And do thou, for thy righteousness,
  My soul from trouble take.

Ps. CXXII. 6—9.

XVIII.—ST. PAUL'S.—C. M.

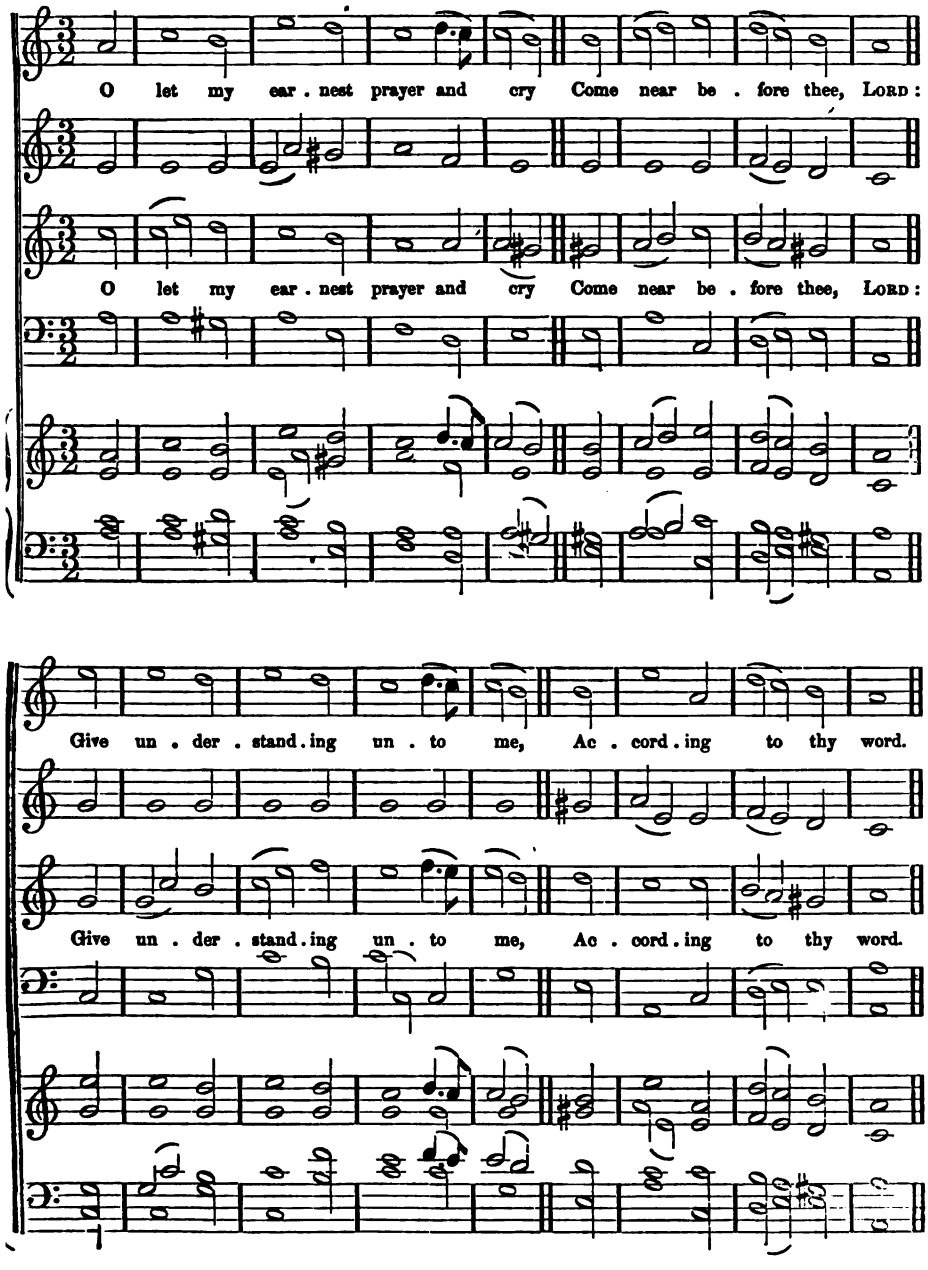
N. Tate.



Therefore I wish that peace may still
Within thy walls remain,
And ever may thy palaces
Prosperity retain.

Now, for my friends' and brethren's sakes,
Peace be in thee, I 'll say.
And for the house of God our LORD,
I 'll seek thy good alway.

Ps. cxix. 139—175. **XIX.—ST. NEOT'S, OR WORKSOP.—C. M.** AUTHOR UNKNOWN.



Let my request before thee come:
After thy word me free.
My lips shall utter praise, when thou
Hast taught thy laws to me.

My tongue of thy most blessed word
Shall speak, and it confess;
Because all thy commandements
Are perfect righteousness.

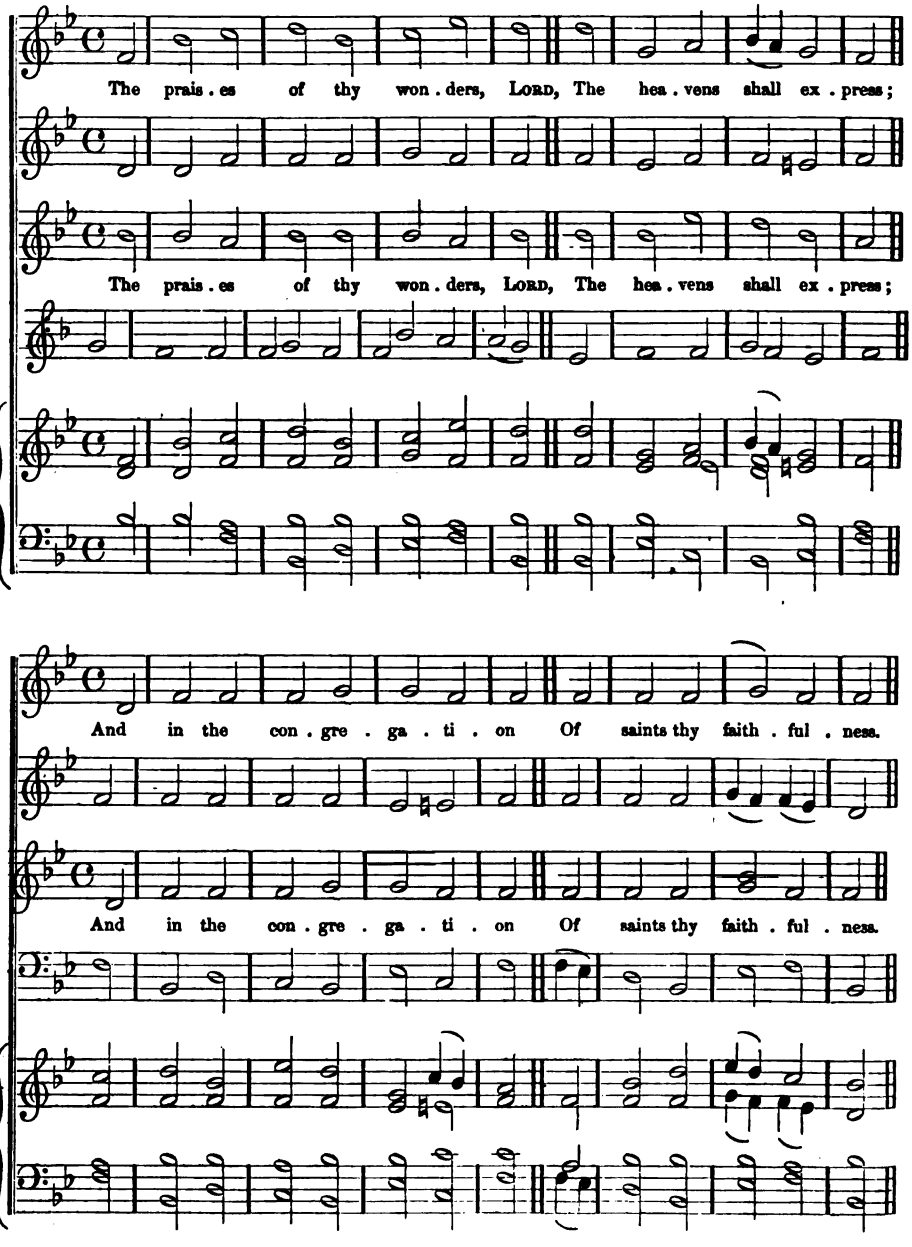
Let thy strong hand make help to me:
Thy precepts are my choice.
I long'd for thy salvation, LORD,
And in thy law rejoice.

O let my soul live, and it shall
Give praises unto thee;
And let thy judgments gracious
Be helpful unto me.

Ps. LXXXIX. 5—8.

XX.—ST. JAMES'.—C. M.

RAPHEL COURTVILLE,
of the Chapel-Royal, reign of Chas. II.



For who in heaven with the LORD
May once himself compare?
Who is like God among the sons
Of those that mighty are?

Great fear in meeting of the saints
Is due unto the LORD;
And he of all about him should
With rev'rence be adored.

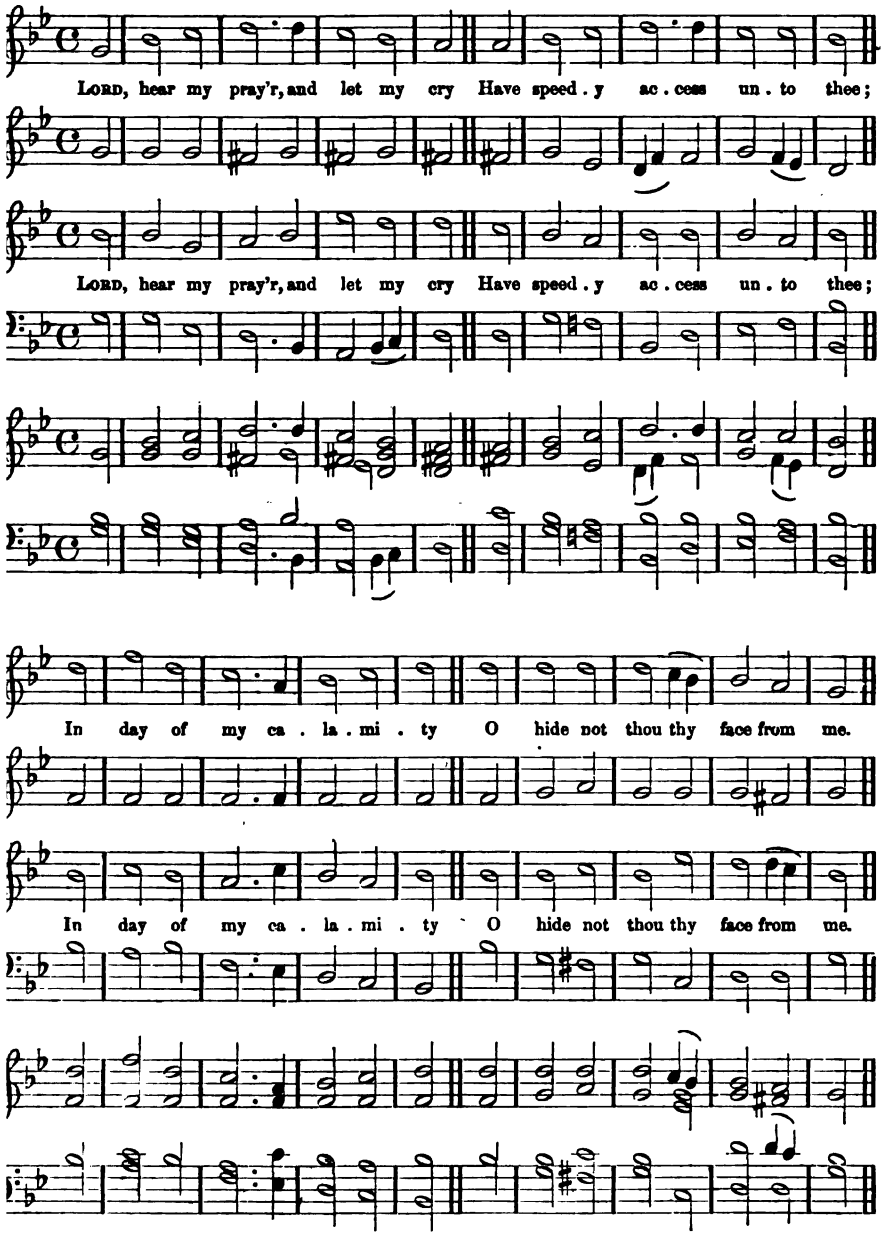
O thou that art the LORD of hosts,
What LORD in mightiness
Is like to thee? who compass'd round
Art with thy faithfulness.

Ev'n in the raging of the sea
Thou over it dost reign;
And when the waves thereof do swell,
Thou stillest them again.

Ps. CII. 1, 5, 11—13.
Sec. ver.

XXI.—BABYLON STREAMS.—L. M.

Ascribed to THOS. RAVENSCROFT, Mus. Bac. Obiit 1630.



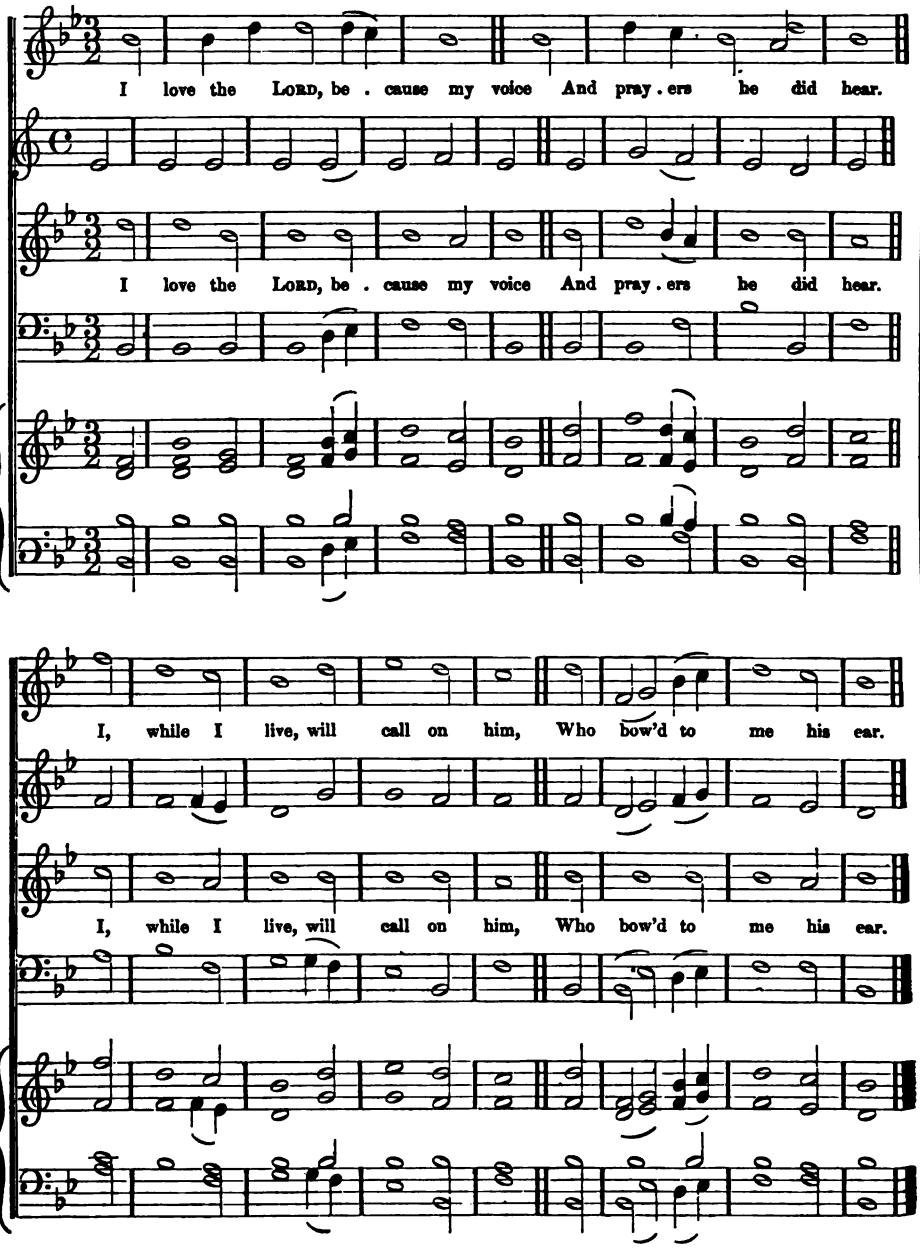
By reason of my smart within,
And voice of my most grievous groans,
My flesh consuméd is, my skin,
All parch'd, doth cleave unto my bones.

My days are like a shade alway,
Which doth declining swiftly pass;
And I am witheréd away,
Much like unto the fading grass.

But thou, O LORD, shalt still endure,
From change and all mutation free,
And to all generations sure
Shall thy remembrance ever be.

Thou shalt arise, and mercy yet
Thou to mount Sion shalt extend:
Her time for favour which was set,
Behold, is now come to an end.

Ps. cxvi. 1–7. **XXII.—MARTYRDOM.—C. M.** Old Scottish Melody.



Of death the cords and sorrows did
About me compass round;
The pains of hell took hold on me,
I grief and trouble found.

Upon the name of God the Lord
Then did I call, and say,
Deliver thou my soul, O Lord,
I do thee humbly pray.

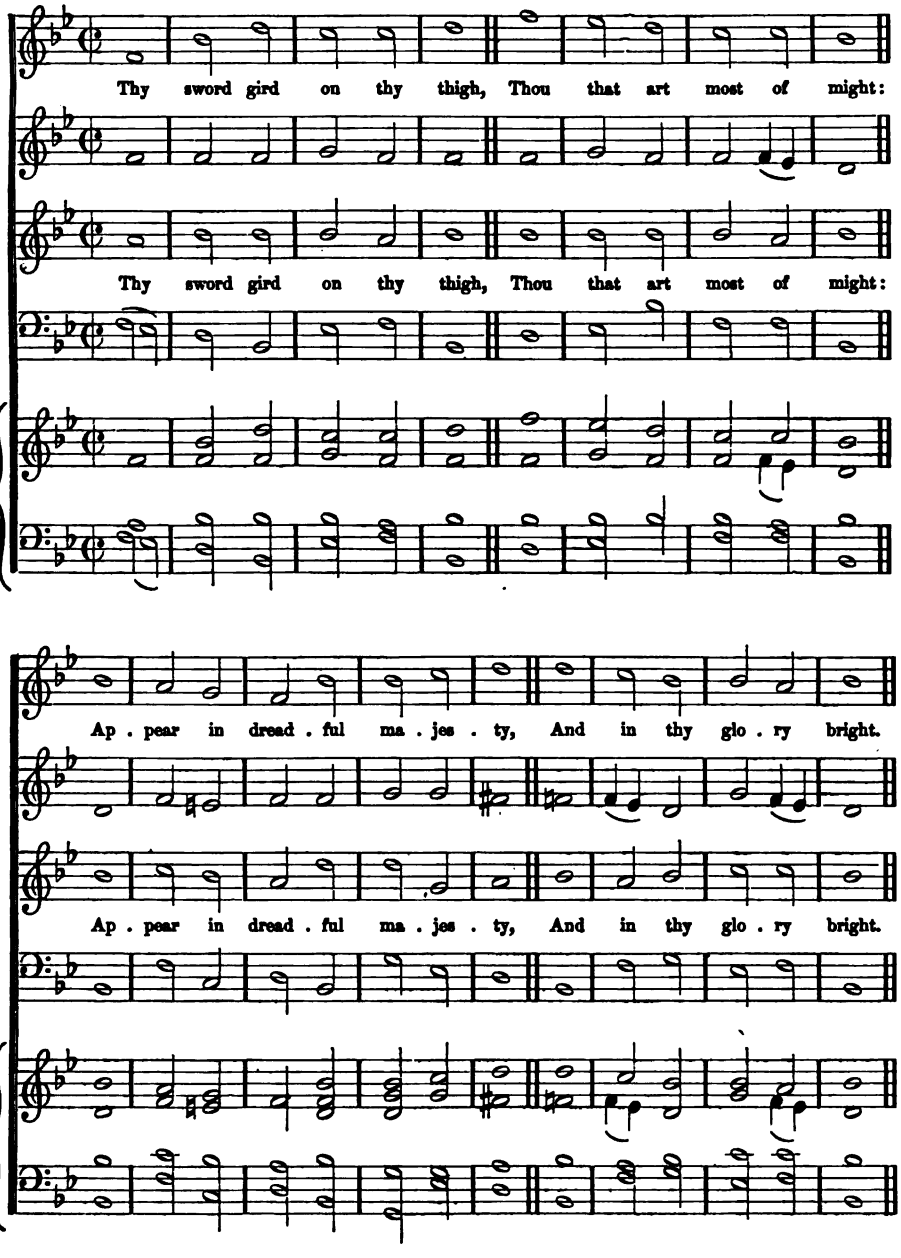
God merciful and righteous is,
Yea, gracious is our Lord.
God saves the meek: I was brought low,
He did me help afford.

O thou my soul, do thou return
Unto thy quiet rest;
For largely, lo, the Lord to thee
His bounty hath exprest.

Ps. XLV. 3–7.
Sec. ver.

XXIII.—OLD 134TH.—S. M.

From JOHN KNOX's Psalms.
Edinburgh, 1566.



For meekness, truth, and right,
Ride prosp'rously in state;
And thy right hand shall teach to thee
Things terrible and great.

Thy shafts shall pierce their hearts
That foes are to the king;
Whereby into subjection
The people thou shalt bring.

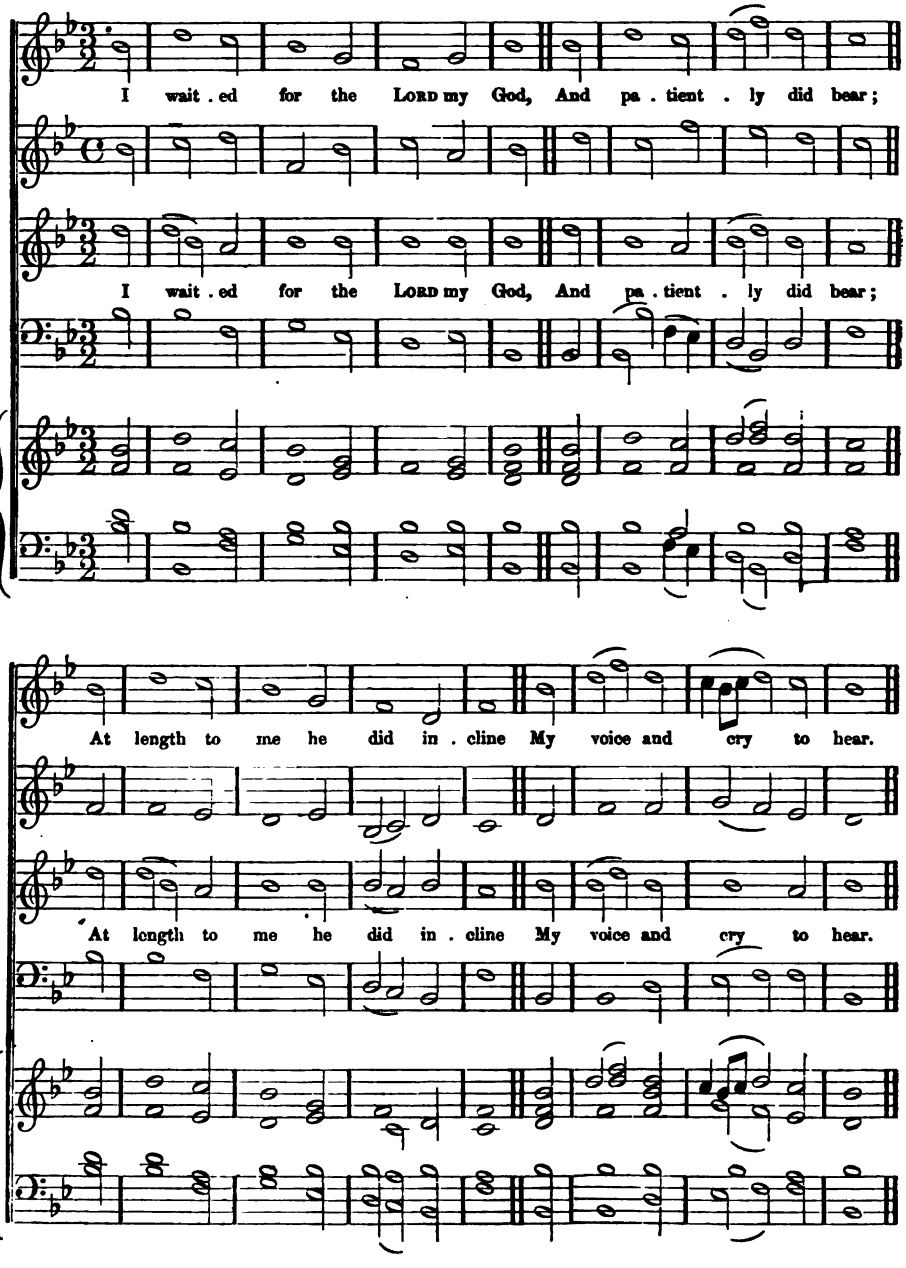
Thy royal seat, O LORD,
For ever shall remain:
The sceptre of thy kingdom doth
All righteousness maintain.

Thou lov'st right, and hat'st ill;
For God, thy God, most high,
Above thy fellows hath with th' oil
Of joy anointed thee.

Ps. xl. 1—4.

XXIV.—BALLERMA.—C. M.

Spanish Melody of the 16th century.



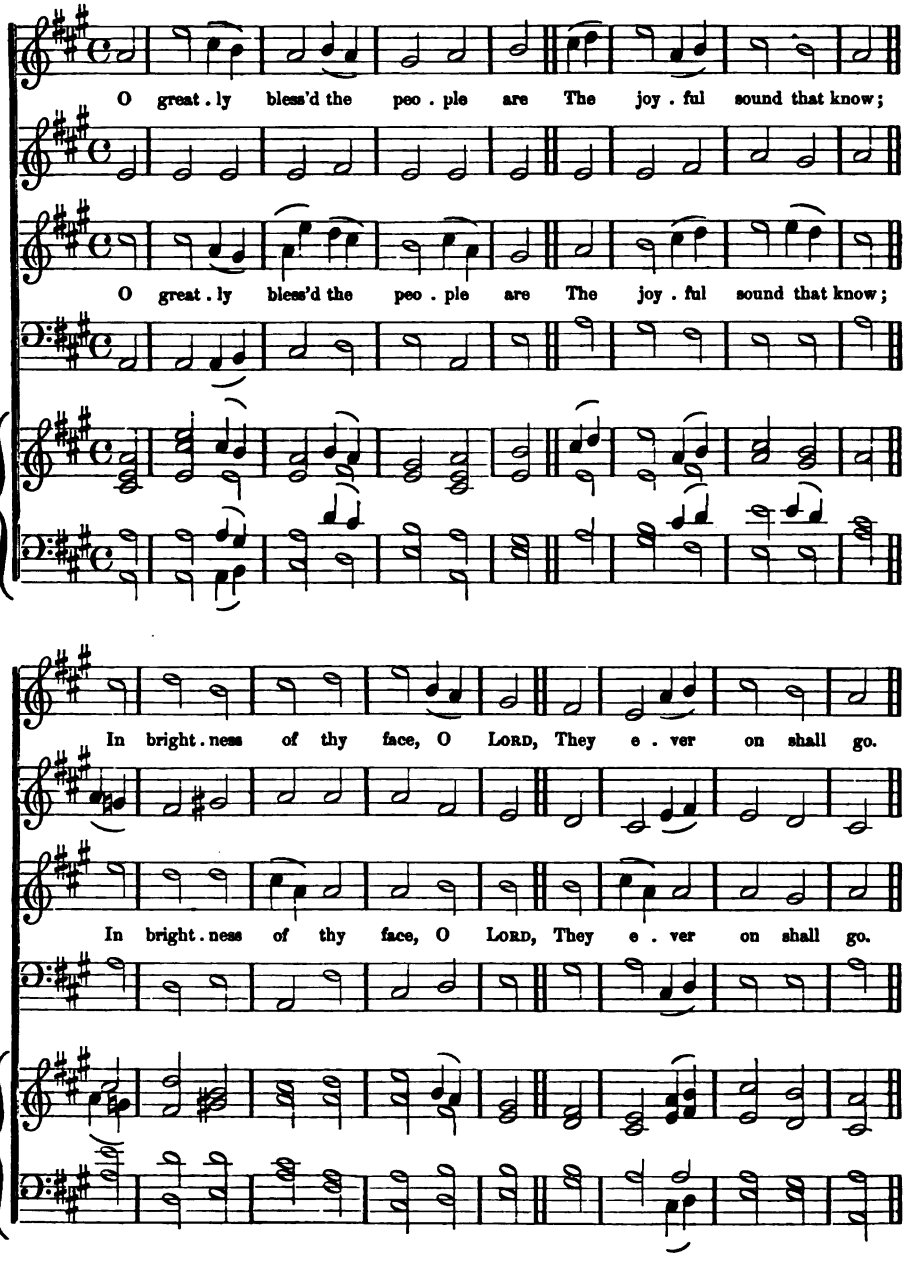
He took me from a fearful pit,
And from the miry clay,
And on a rock he set my feet,
Establishing my way.

He put a new song in my mouth,
Our God to magnify:
Many shall see it, and shall fear,
And on the Lord rely.

O blessed is the man whose trust
Upon the Lord relies;
Respecting not the proud, nor such
As turn aside to lies.

O Lord my God, full many are
The wonders thou hast done;
Thy gracious thoughts to us-ward far
Above all thoughts are gone.

Ps. LXXXIX. 15—19. **XXV.—NAYLAND, OR NEWINGTON.—C. M.** Rev. Wm. Jones.



They in thy name shall all the day
Rejoice exceedingly;
And in thy righteousness shall they
Exalted be on high.

Because the glory of their strength
Doth only stand in thee;
And in thy favour shall our horn
And pow'r exalted be.

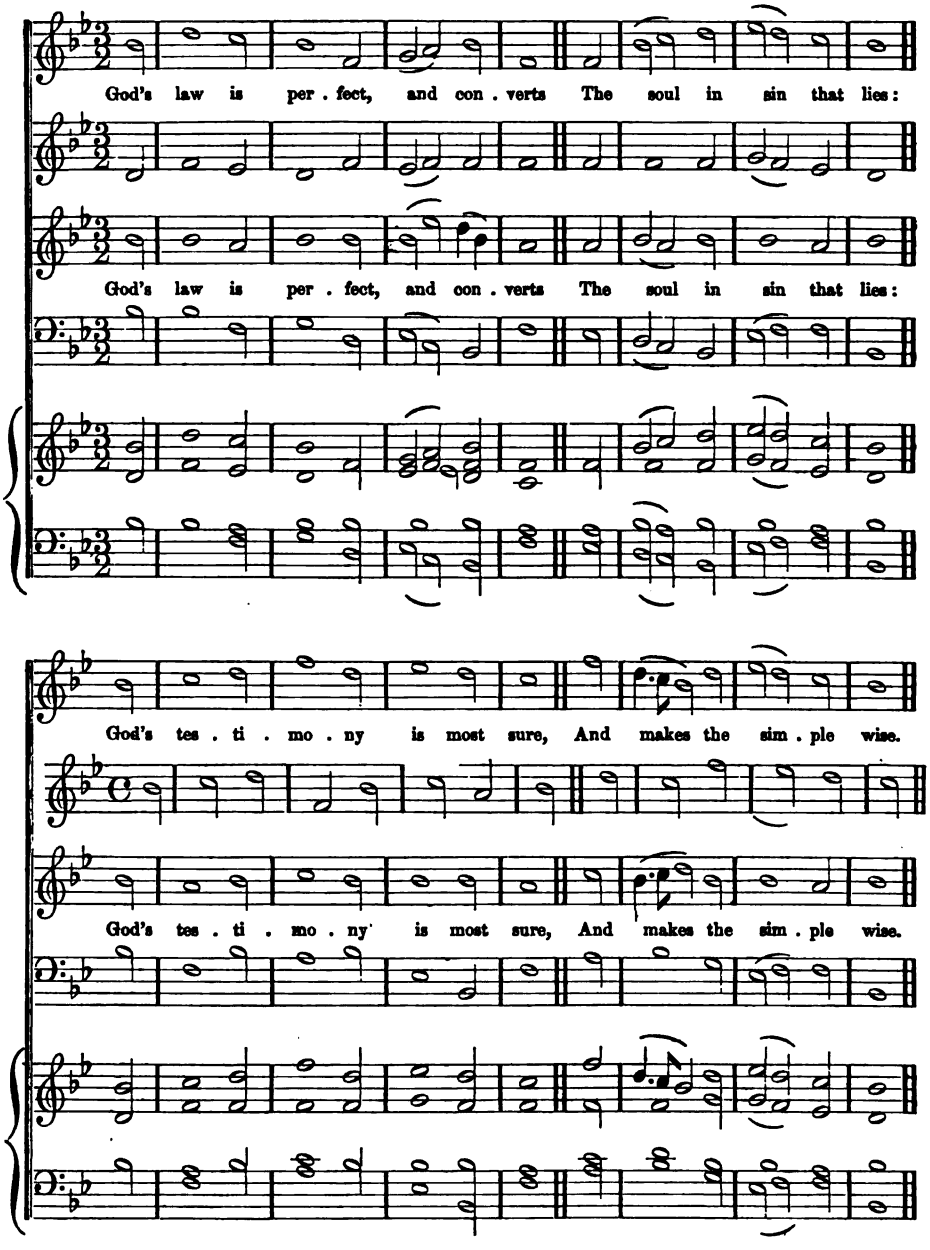
For God is our defence; and he
To us doth safety bring;
The Holy One of Israel
Is our almighty King.

In vision to thy Holy One
Thou saidst, I help upon
A strong one laid; out of the folk
I raised a chosen one.

Ps. xix. 7–11.

XXVI.—ST. THOMAS'.—C. M.

Henry Purcell. Obit 1695.



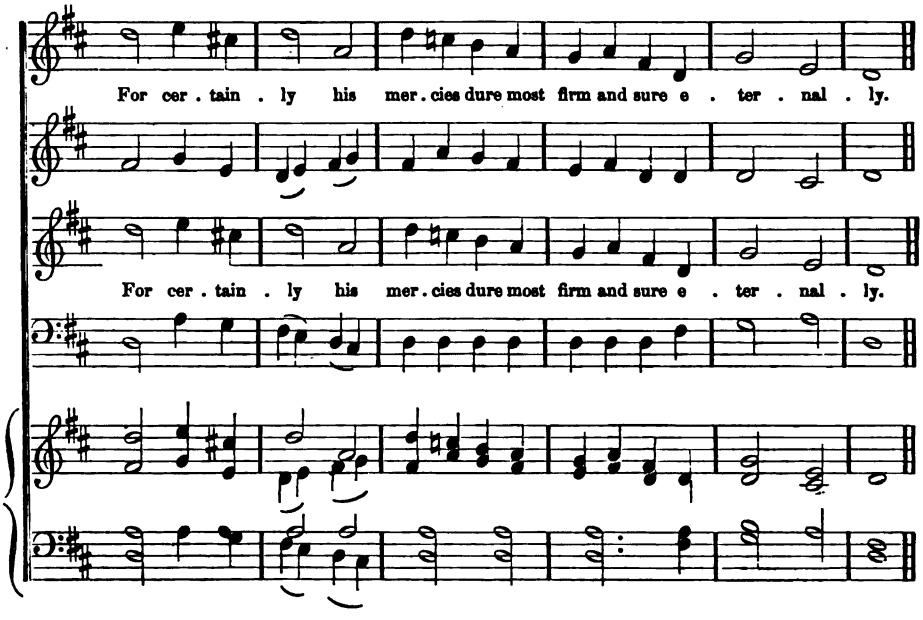
The statutes of the Lord are right,
And do rejoice the heart:
The Lord's command is pure, and doth
Light to the eyes impart.

Unspotted is the fear of God,
And doth endure for ever;
The judgments of the Lord are true
And righteous altogether.

They more than gold, yea, much fine gold,
To be desired are:
Than honey, honey from the comb
That droppeth, sweeter far.

Moreover, they thy servant warn
How he his life should frame:
A great reward provided is
For them that keep the same.

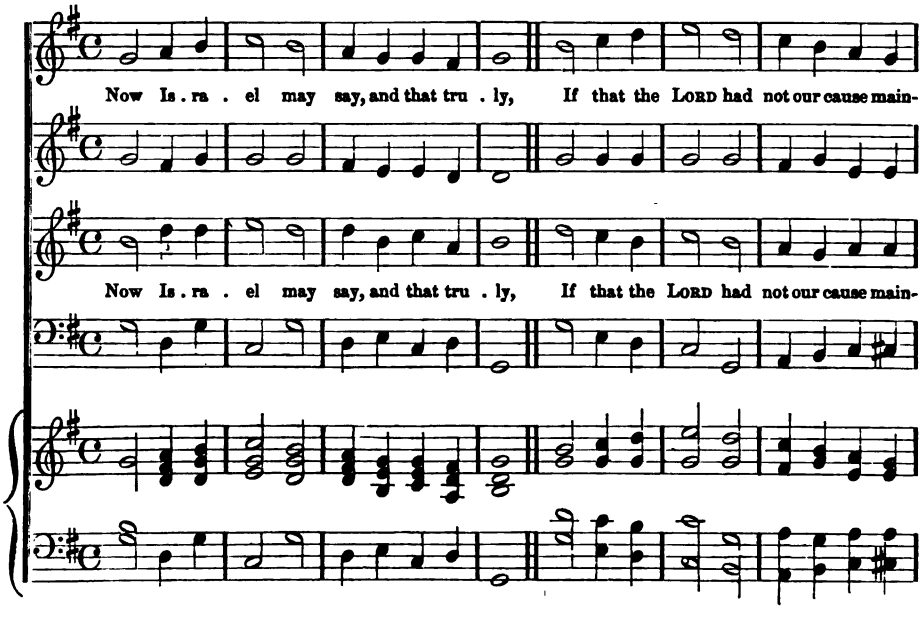
OLD 136TH—*continued.*



Ps. CXXIV. 1, 2, 5—8.
Sec. ver.

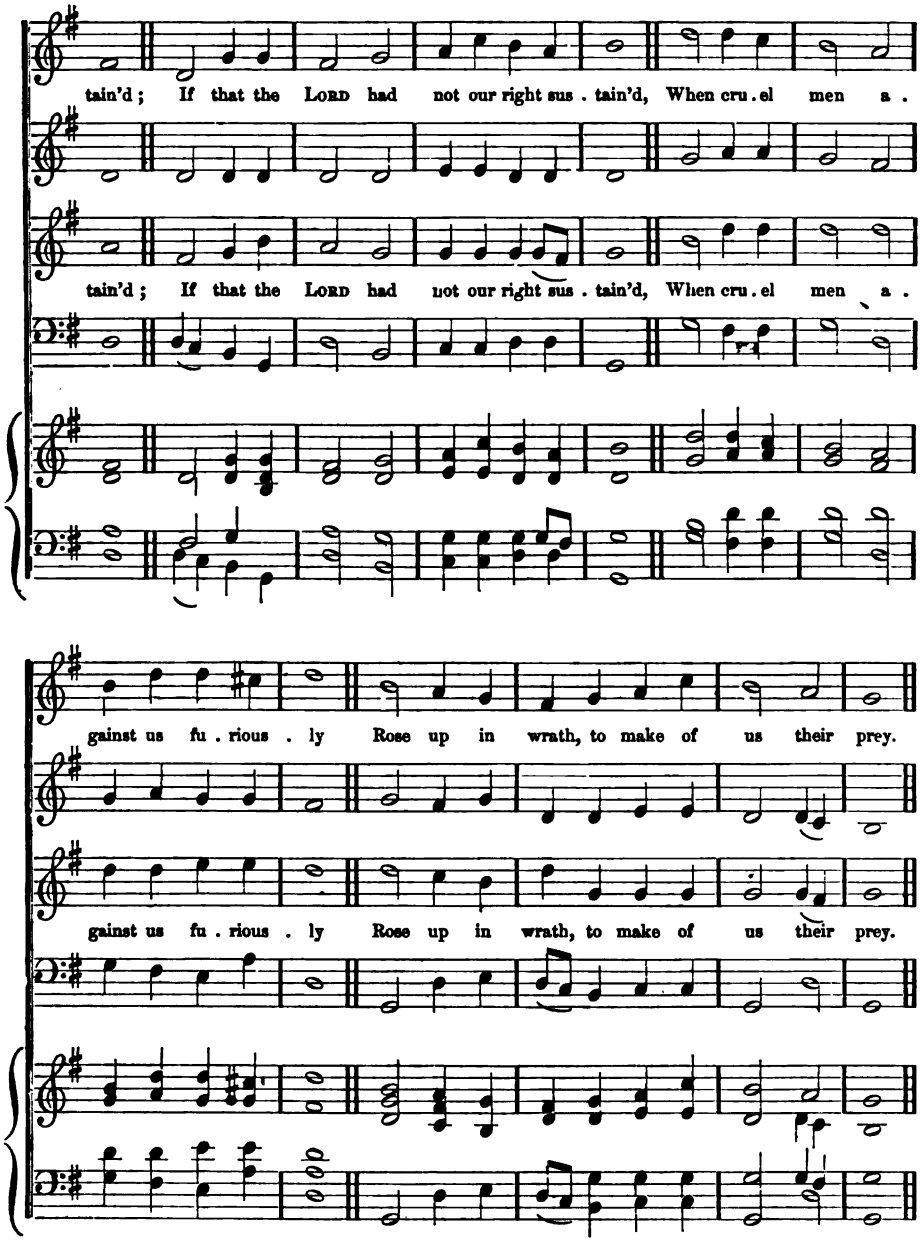
XXVIII.—OLD 124TH.—P. M.

From MAROT and TH. BEZA's Psalms. Geneva, 1566.



The raging streams,
With their proud swelling waves,
Had then our soul
O'erwhelmed in the deep.
But bless'd be God,
Who doth us safely keep,

OLD 124TH—*continued.*



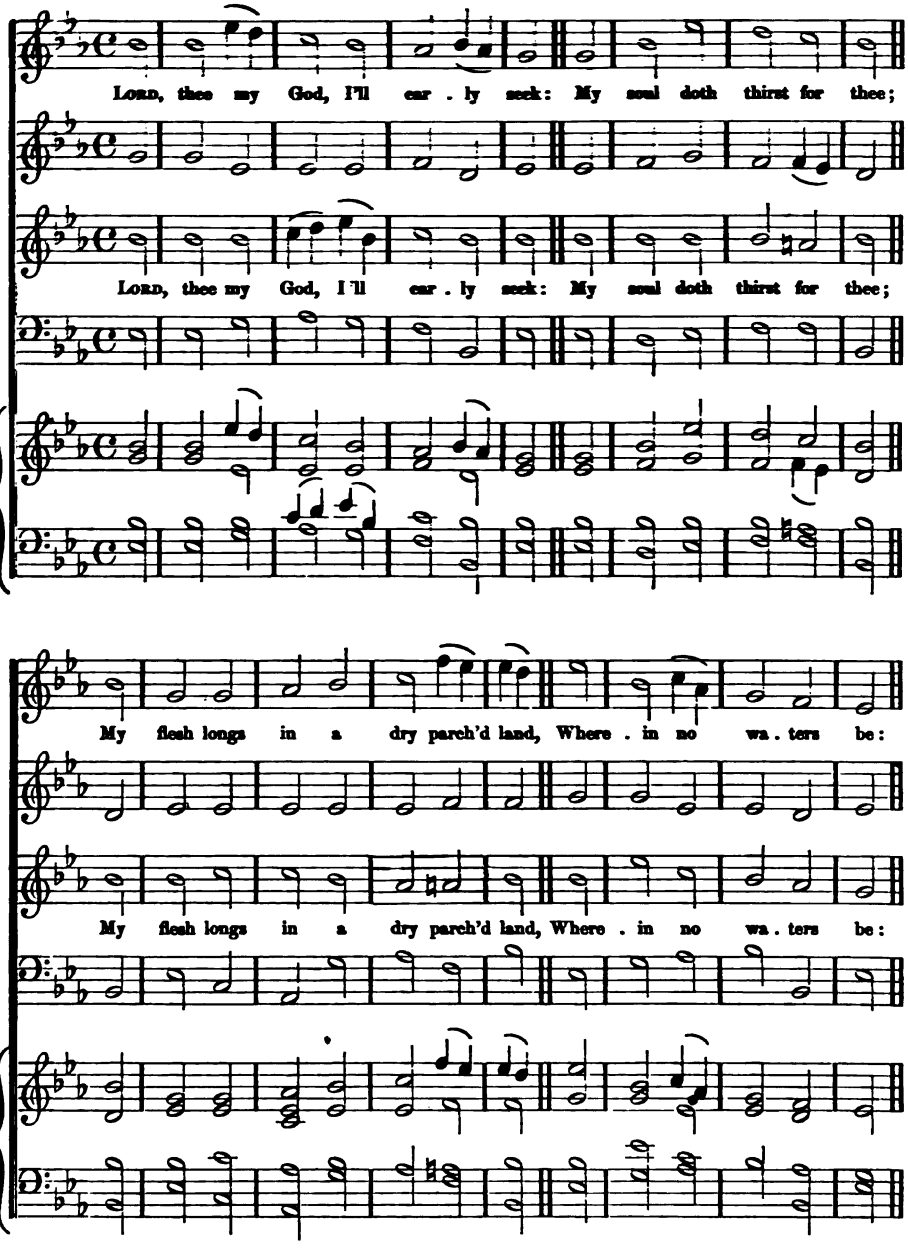
And hath not giv'n
  Us for a living prey
Unto their teeth,
  And bloody cruelty.

Ev'n as a bird
  Out of the fowler's snare
Escapes away,
  So is our soul set free:
Broke are their nets,
  And thus escaped we.
Therefore our help
  Is in the LORD's great name,
Who heav'n and earth
  By his great pow'r did frame.

Ps. lxiii. 1–4.

XXIX.—JACKSON'S.—C. M.

Thomas Jackson.



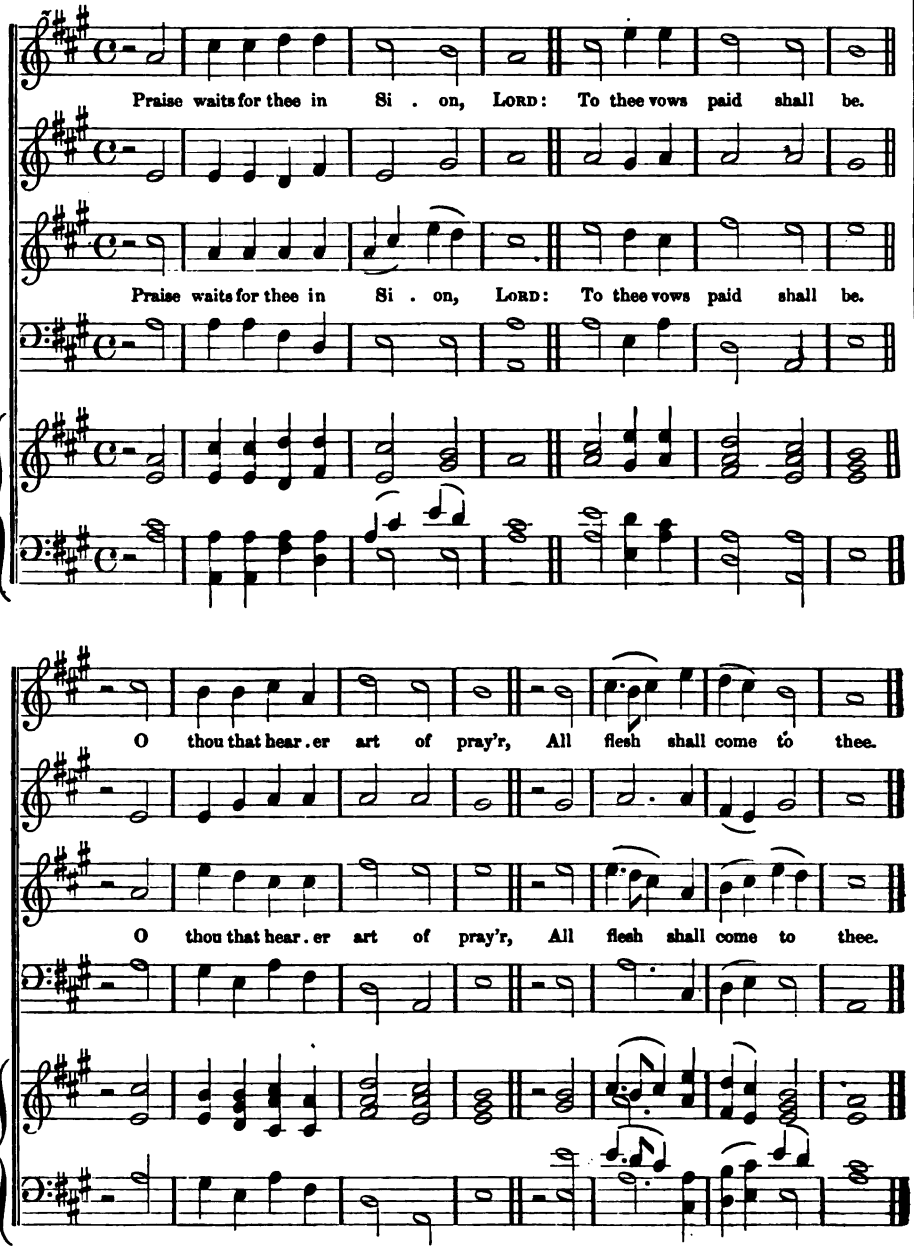
That I thy power may behold,
And brightness of thy face,
As I have seen thee heretofore
Within thy holy place.

Since better is thy love than life,
My lips thee praise shall give.
I in thy name will lift my hands,
And bless thee while I live.

Ev'n as with marrow and with fat
My soul shall filled be;
Then shall my mouth with joyful lips
Sing praises unto thee:

When I do thee upon my bed
Remember with delight,
And when on thee I meditate
In watches of the night.

Ps. LXV. 1—5. **XXXI.—PETERBOROUGH.—C. M.** AUTHOR UNKNOWN.



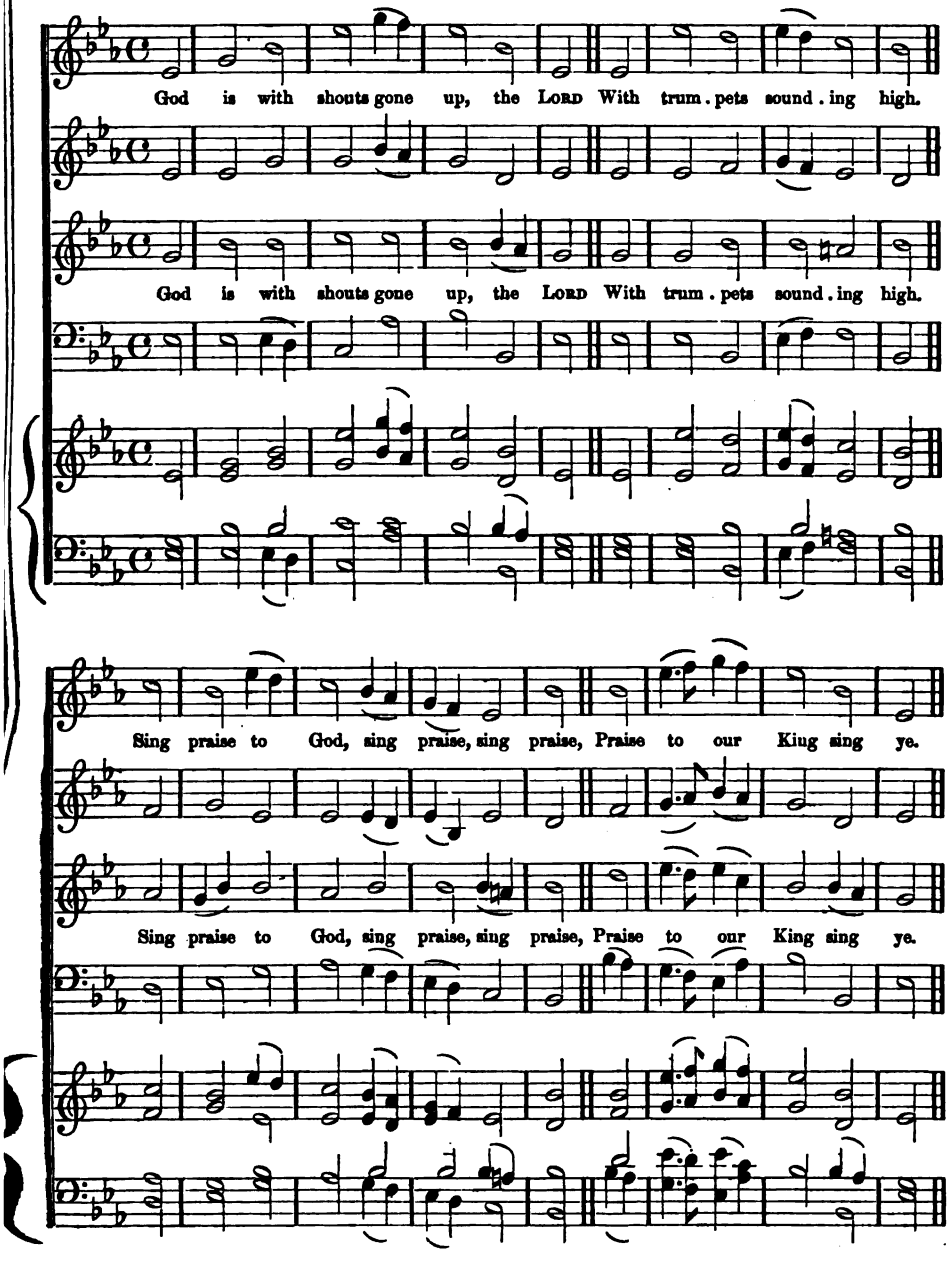
Iniquities, I must confess,
  Prevail against me do:
But as for our transgressions,
  Them purge away shalt thou.

Bless'd is the man whom thou dost chuse,
  And mak'st approach to thee,
That he within thy courts, O LORD,
  May still a dweller be:

We surely shall be satisfy'd
  With thy abundant grace,
And with the goodness of thy house,
  Ev'n of thy holy place.

O God of our salvation,
  Thou, in thy righteousness,
By fearful works unto our pray'rs
  Thine answer dost express.

Ps. XLVII. 5—9. **XXXII.—MONTROSE.—C. M.** OLD SCOTTISH MELODY.



For God is King of all the earth;
With knowledge praise express.
God rules the nations: God sits on
His throne of holiness.

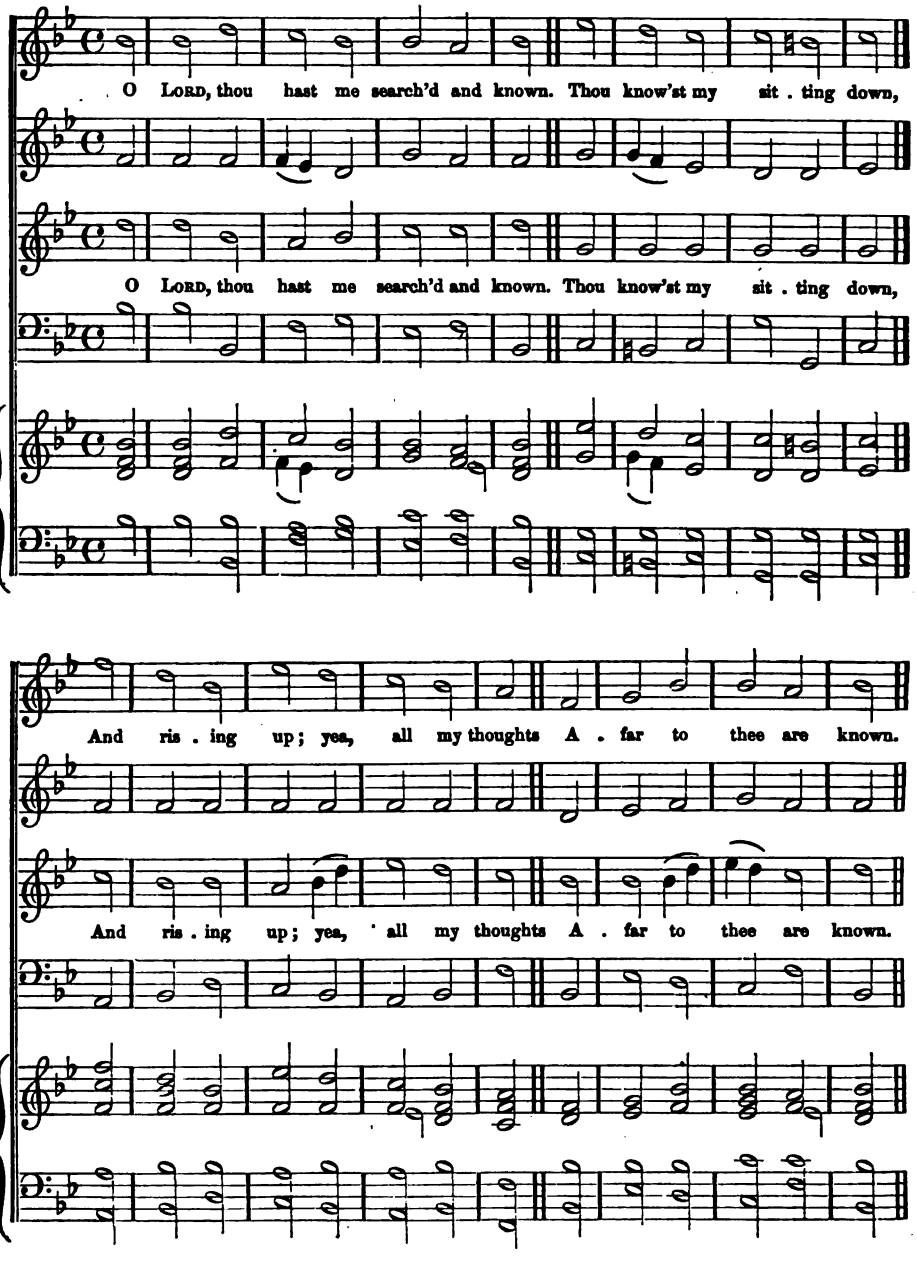
The princes of the people are
Assembled willingly;
Ev'n of the God of Abraham
They who the people be.

For why? the shields that do defend
The earth are only his:
They to the LORD belong; yea, he
Exalted greatly is.

Ps. CXXXIX. 1–7.

XXXIII.—ABBEY TUNE.—C. M.

From JOHN KNOX's Psalms. Edinburgh, 1635.



My footsteps, and my lying down,
  Thou compassest always;
Thou also most entirely art
  Acquaint with all my ways.

For in my tongue, before I speak,
  Not any word can be,
But altogether, lo, O LORD,
  It is well known to thee.

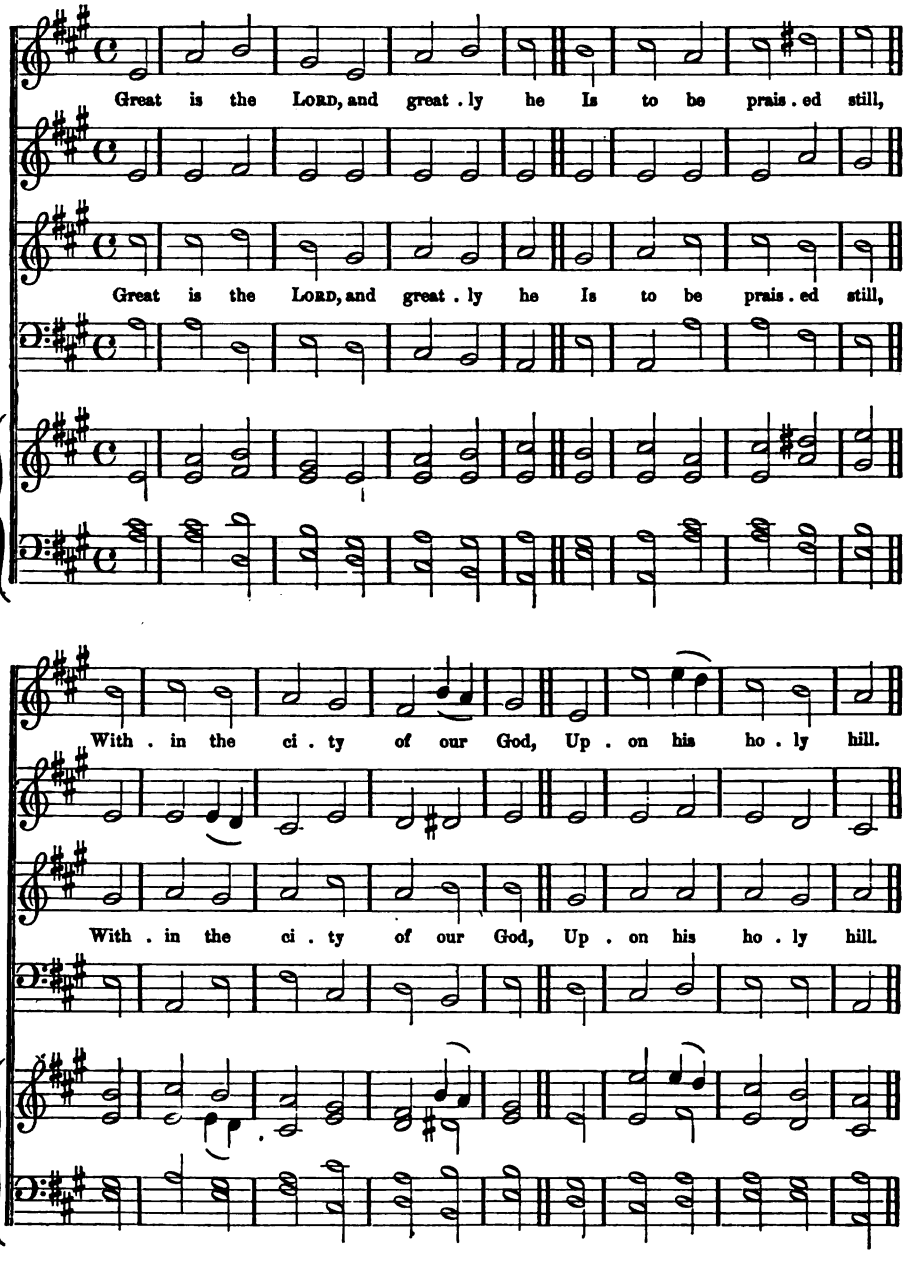
Behind, before, thou hast beset,
  And laid on me thine hand.
Such knowledge is too strange for me,
  Too high to understand.

From thy Sp'rit whither shall I go?
  Or from thy presence fly?
Ascend I heav'n, lo, thou art there;
  There, if in hell I lie.

Ps. XLVIII. 1–6.

XXXIV.—NOTTINGHAM, OR ST. MAGNUS.—C. M.

DR. JEREMIAH CLARKE. Obiit 1707.



Mount Sion stands most beautiful,
The joy of all the land;
The city of the mighty King
On her north side doth stand.

The LORD within her palaces
Is for a refuge known.
For, lo, the kings that gather'd were
Together, by have gone.

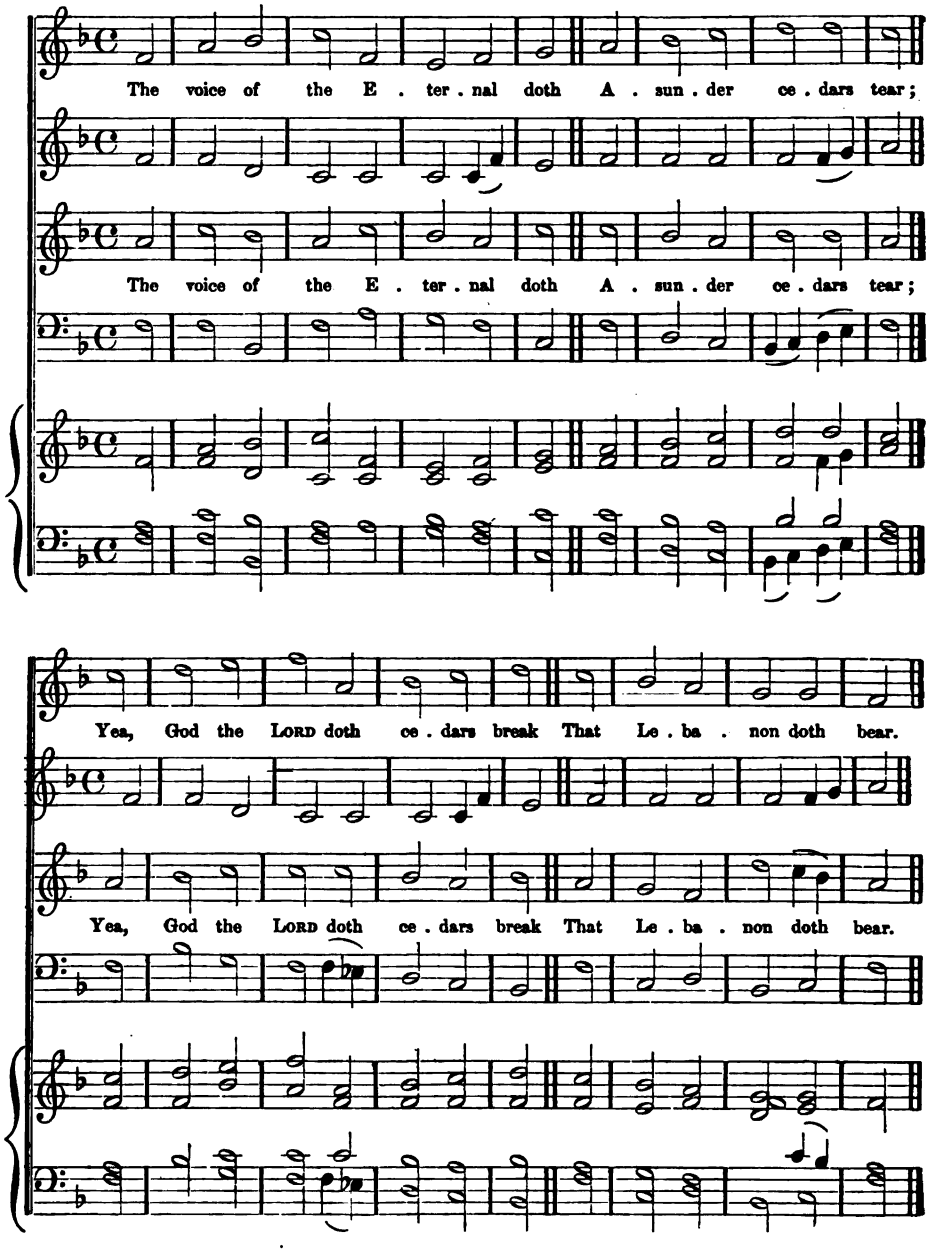
But when they did behold the same,
They, wond'ring, would not stay;
But, being troubled at the sight,
They thence did haste away.

Great terror there took hold on them,
They were possess'd with fear;
Their grief came like a woman's pain,
When she a child doth bear.

Ps. xxix. 5—11.

XXXV.—CAITHNESS.—C. M.

From John Knox's Psalms. Edinburgh, 1635.



He makes them like a calf to skip,
  Ev'n that great Lebanon,
And, like to a young unicorn,
  The mountain Sirion.

God's voice divides the flames of fire;
  The desert it doth shake:
The Lord doth make the wilderness
  Of Kadesh all to quake.

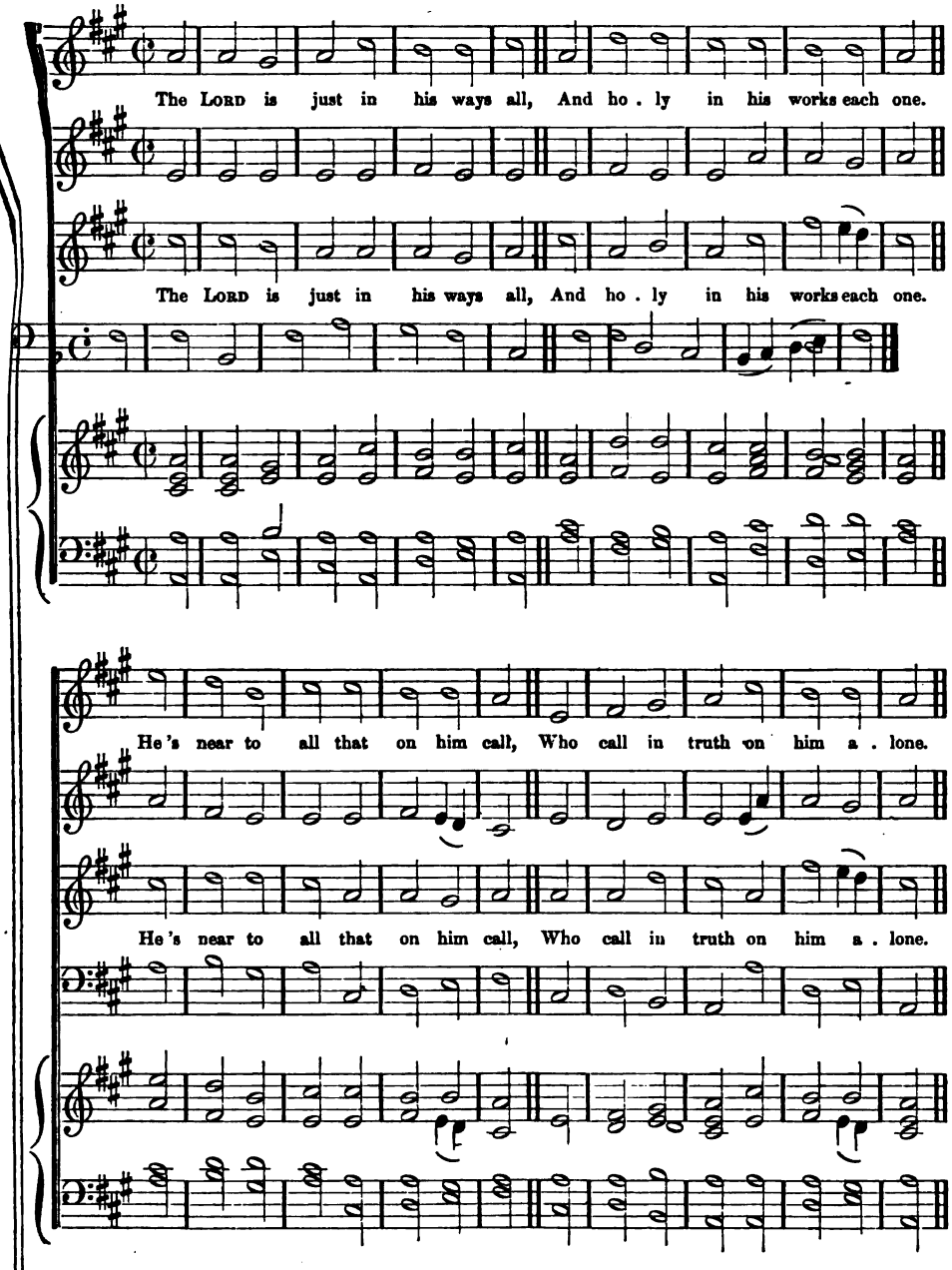
God's voice doth make the hinds to calve,
  It makes the forest bare:
And in his temple ev'ry one
  His glory doth declare.

The Lord sits on the floods; the Lord
  Sits King, and ever shall.
The Lord will give his people strength,
  And with peace bless them all.

Ps. CXLV. 17—21.
Sec. ver.

XXXVI.—EVENING HYMN.—L. M.

THOMAS TALLIS.
Obiit 1585.

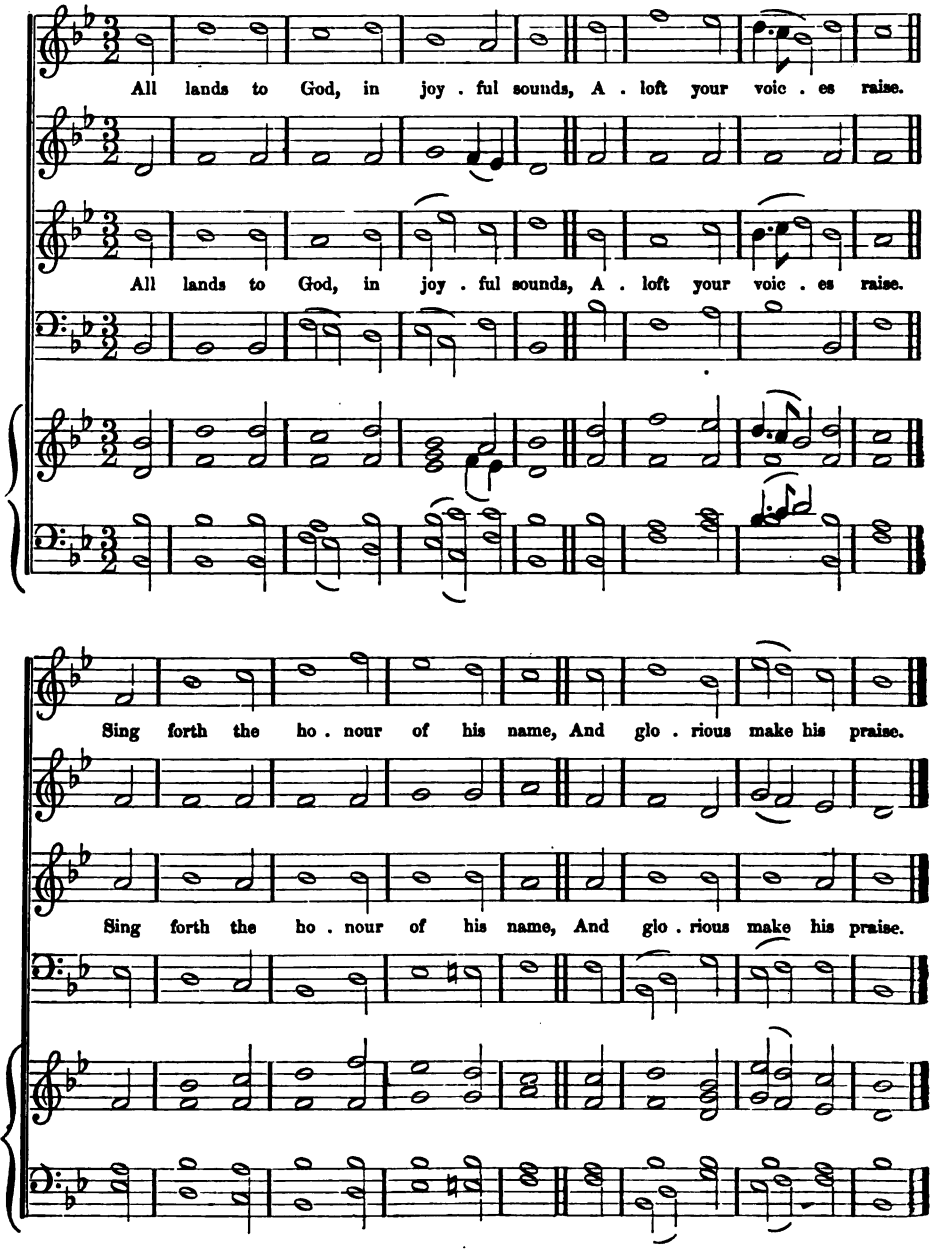


God will the just desire fulfil
Of such as do him fear and dread :
Their cry regard, and hear he will,
And save them in the time of need.

The LORD preserves all, more and less,
That bear to him a loving heart :
But workers all of wickedness,
Destroy will he, and clean subvert.

Therefore my mouth and lips I 'll frame
To speak the praises of the LORD :
To magnify his holy name
For ever let all flesh accord.

Ps. LXVI. 1–6. **XXXVII.—ST. ANDREW'S.—C. M.** AUTHOR UNKNOWN.



Say unto God, How terrible
In all thy works art thou!
Through thy great power thy foes to thee
Shall be constrain'd to bow.

All on the earth shall worship thee,
They shall thy praise proclaim
In songs: they shall sing cheerfully
Unto thy holy name.

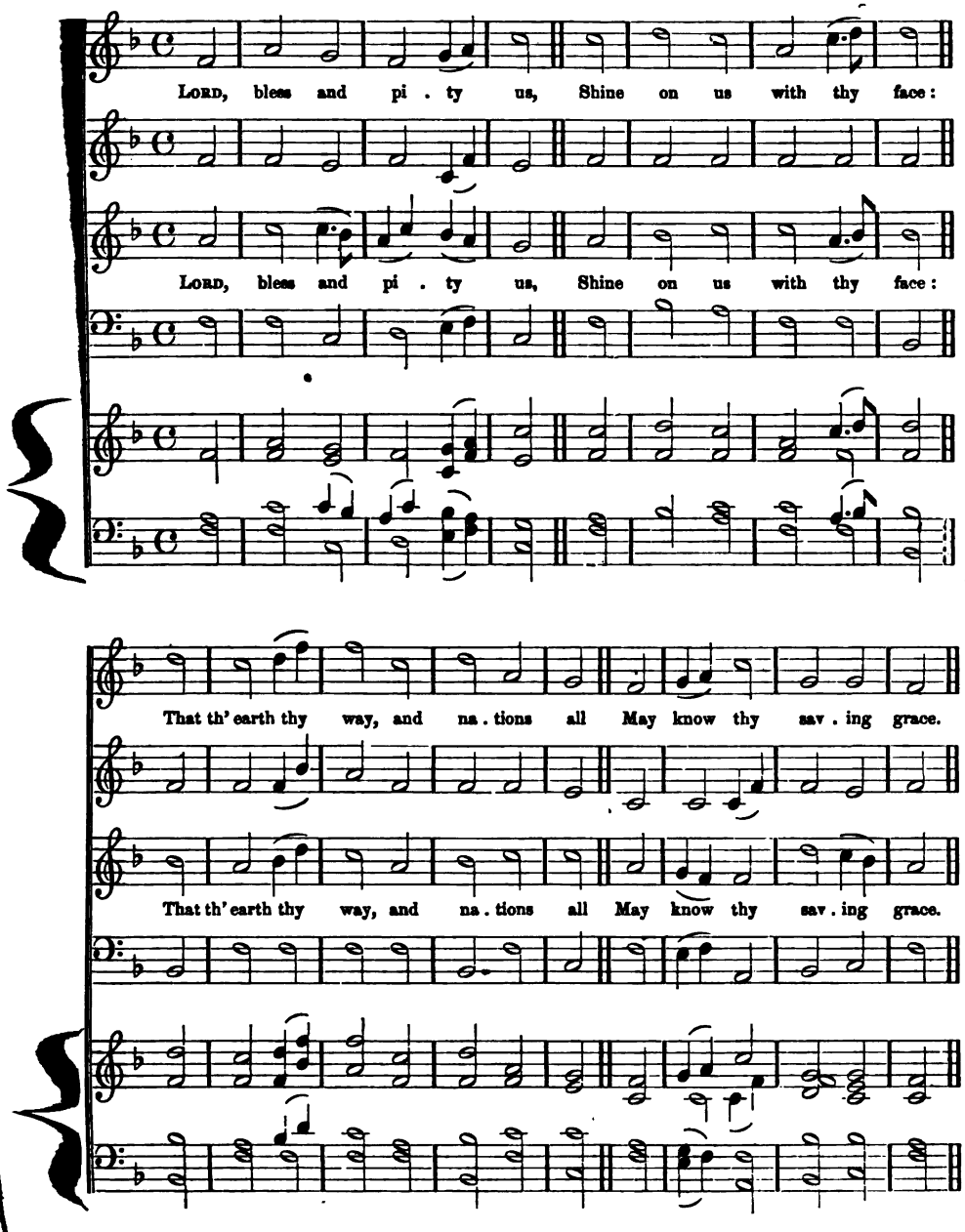
Come, and the works that God hath wrought
With admiration see:
In 's working to the sons of men
Most terrible is he.

Into dry land the sea he turn'd,
And they a passage had;
Ev'n marching through the flood on foot,
There we in him were glad.

Ps. LXVII. 1–7.

XXXVIII.—SELMA.—S. M.

OLD SCOTTISH MELODY.



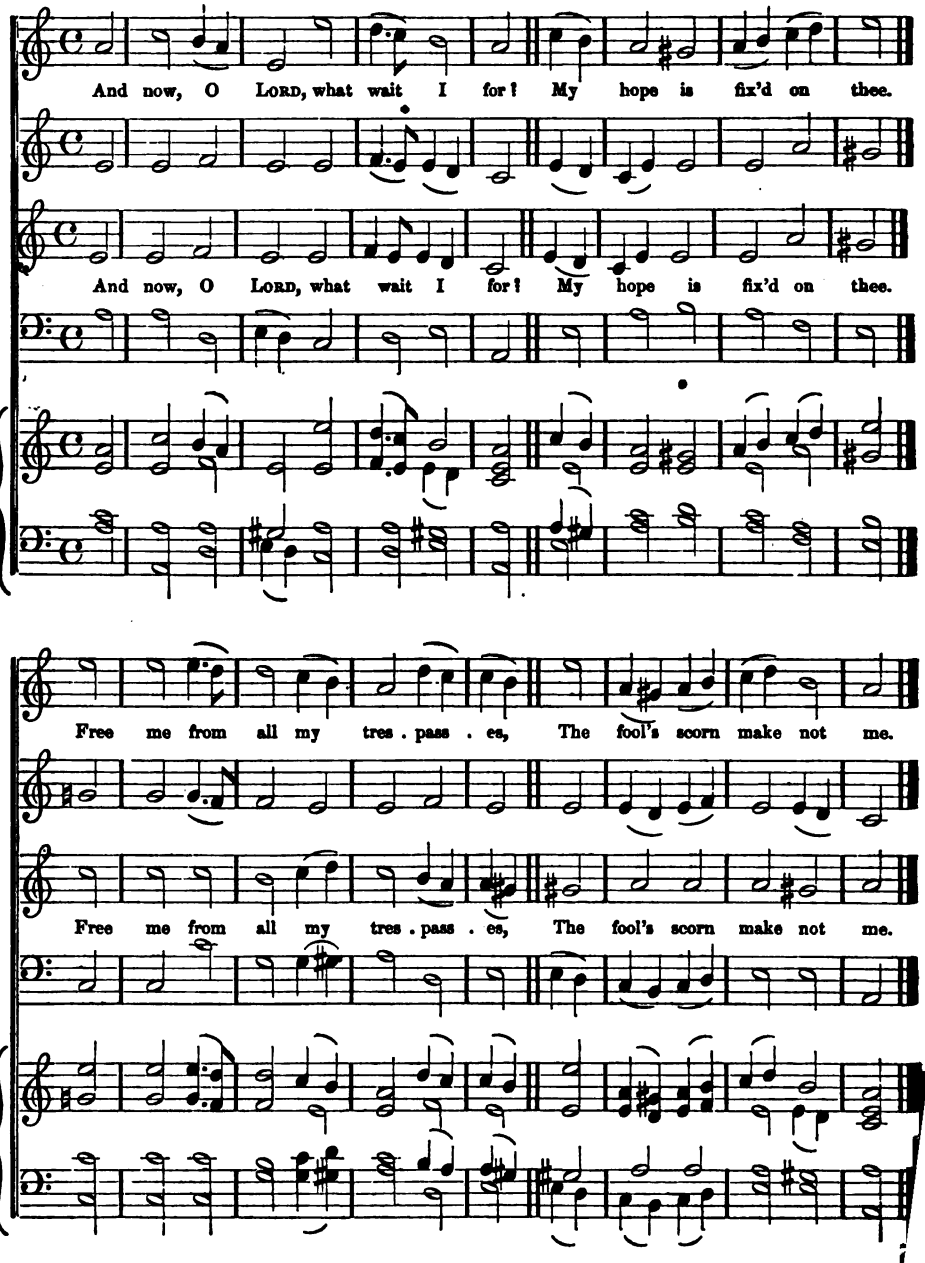
LORD, bless and pity us,
Shine on us with thy face:
That th' earth thy way, and nations all
May know thy saving grace.

Let people praise thee, LORD;
Let people all thee praise.
O let the nations be glad,
In songs their voices raise:

Thou'lt justly people judge,
On earth rule nations all.
Let people praise thee, LORD; let them
Praise thee, both great and small.

The earth her fruit shall yield,
Our God shall blessing send.
God shall us bless; men shall him fear
Unto earth's utmost end.

Ps. xxxix. 7—13. **XXXIX.—WALSAL, or ST. JOHN'S.—C. M.** Henry Purcell. Obit 1695.



Dumb was I, opening not my mouth,
  Because this work was thine.
Thy stroke take from me; by the blow
  Of thine hand I do pine.

When with rebukes thou dost correct
  Man for iniquity,
Thou wastes his beauty like a moth:
  Sure each man's vanity.

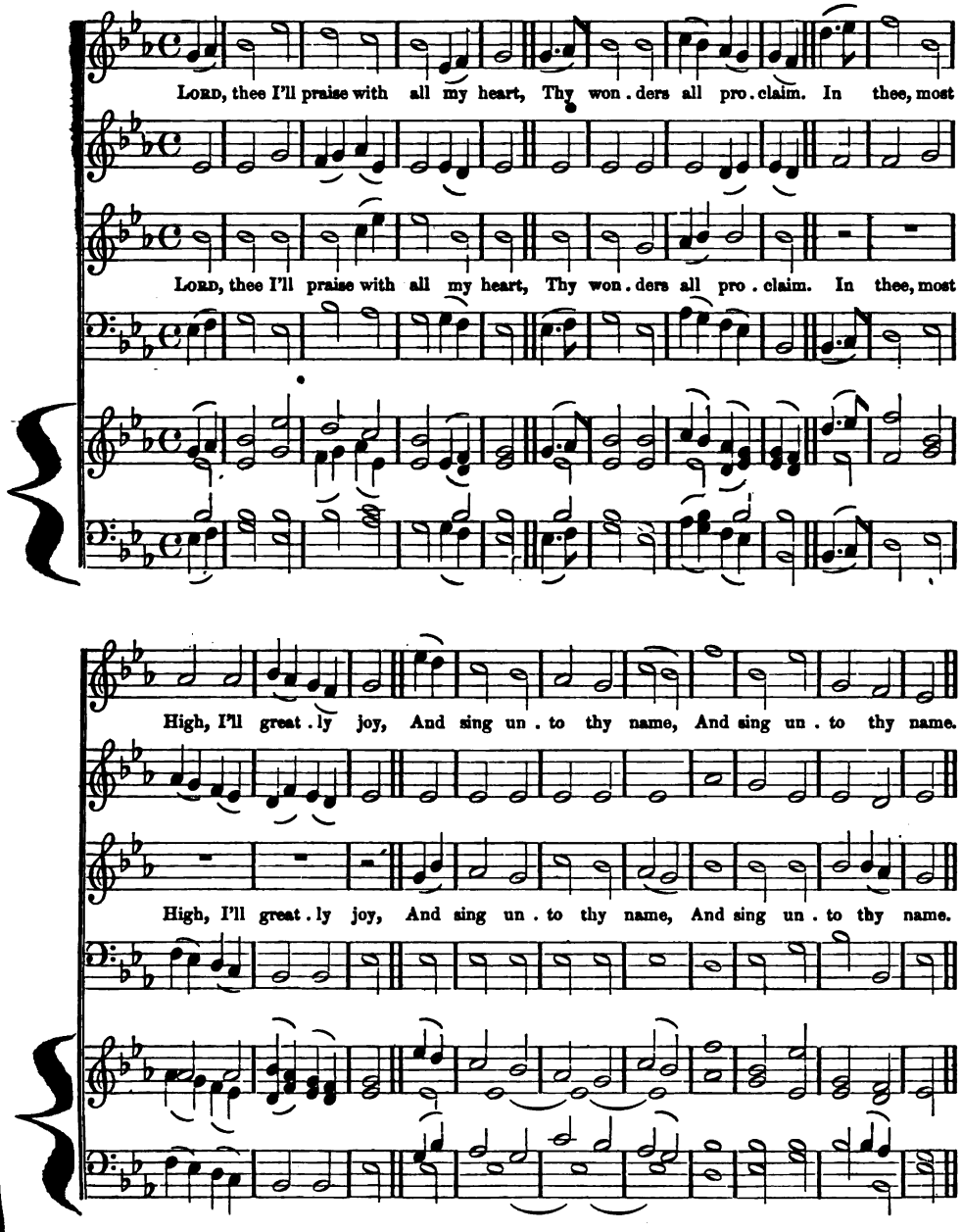
Attend my cry, Lord, at my tears
  And pray'rs not silent be:
I sojourn as my fathers all,
  And stranger am with thee.

O spare thou me, that I my strength
  Recover may again,
Before from hence I do depart,
  And here no more remain.

Ps. IX. 1, 7–11.

XL.—SAXONY.—C. M.

GEORGE FREDERICK HANDEL. Obit 1759.



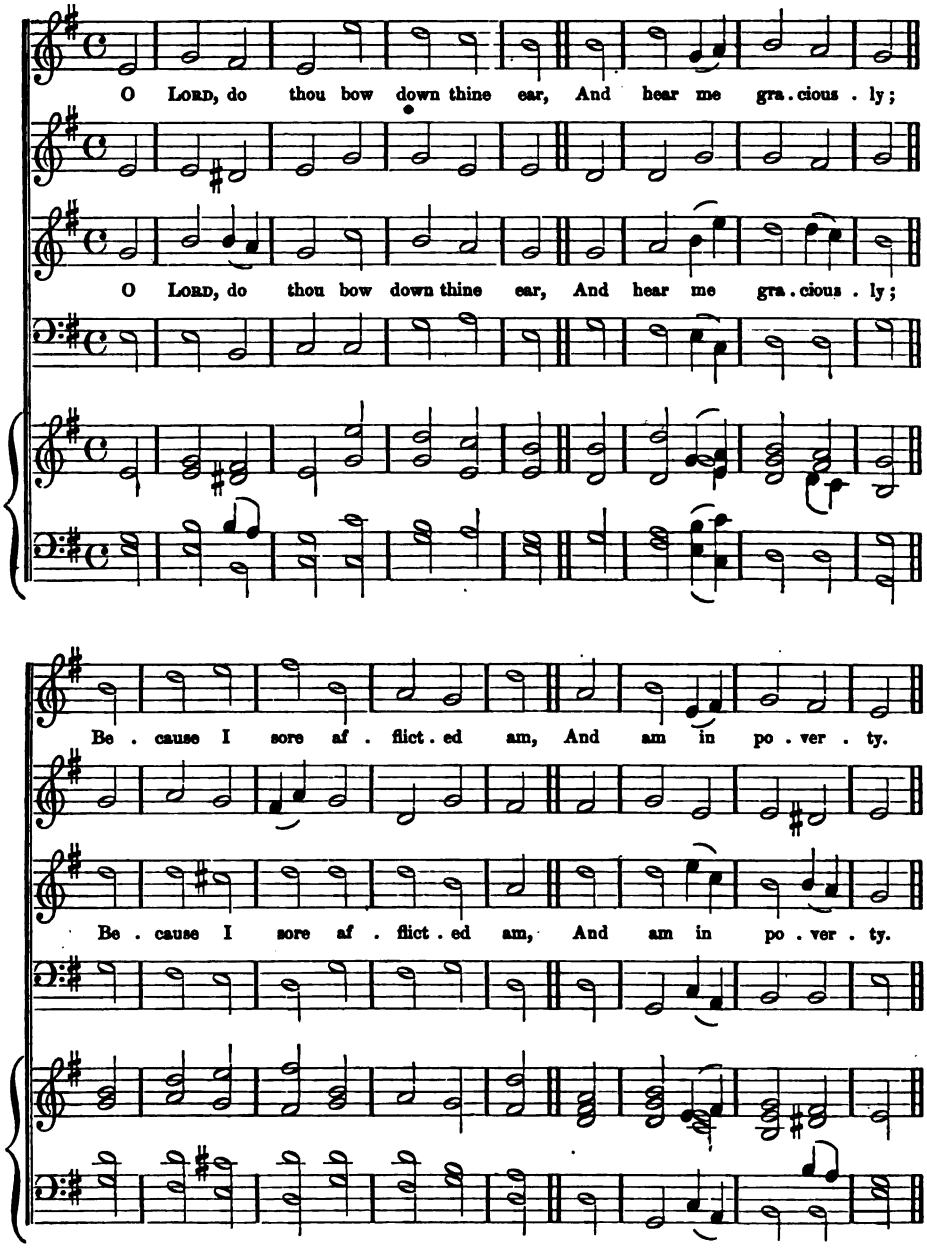
God shall endure for aye ; he doth
For judgment set his throne ;
In righteousness to judge the world,
Justice to give each one.

God also will a refuge be
For those that are oppress'd ;
A refuge will he be in times
Of trouble to distress'd.

And they that know thy name, in thee
Their confidence will place :
For thou hast not forsaken them
That truly seek thy face.

O sing ye praises to the LORD
That dwells in Sion hill ;
And all the nations among
His deeds record ye still.

Ps. LXXXVI. 1–7. **XLI.—ST. MARY'S.—C. M.** RATHBEL. 1671.



Because I 'm holy, let my soul
By thee preservéd be:
O thou my God, thy servant save,
That puts his trust in thee.

Sith unto thee I daily cry,
Be merciful to me.
Rejoice thy servant's soul; for, LORD,
I lift my soul to thee.

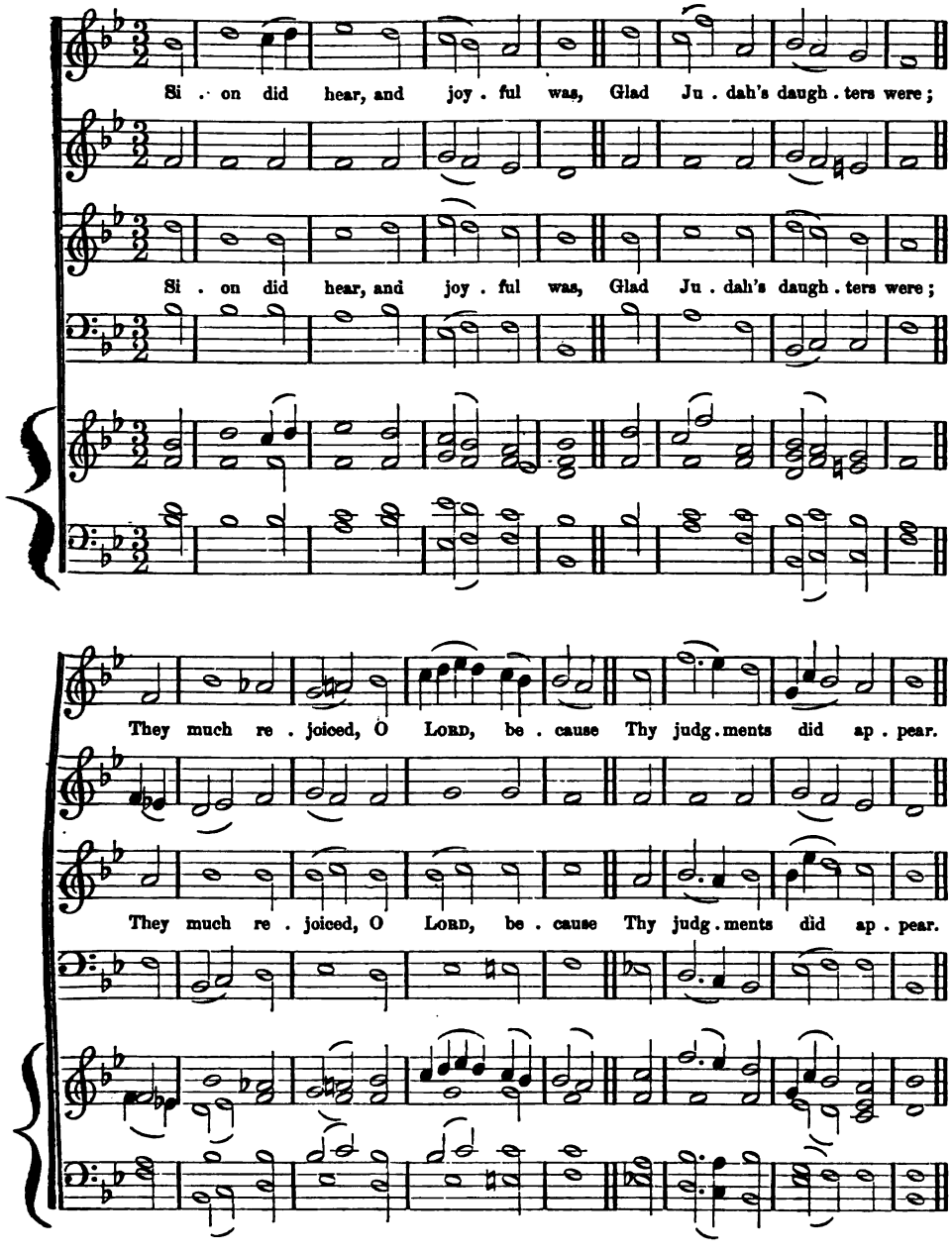
For thou art gracious, O LORD,
And ready to forgive;
And rich in mercy, all that call
Upon thee to relieve.

Hear, LORD, my pray'r; unto the voice
Of my request attend:
In troublous times I 'll call on thee;
For thou wilt answer send.

Ps. xcvii. 8–12.

XLII.—ST. GREGORY'S.—C. M.

Dr. Robert Wainwright. Obit 1782.



For thou, O Lord, art high above
All things on earth that are:
Above all other gods thou art
Exalted very far.

Hate ill, all ye that love the Lord:
His saints' souls keepeth he;
And from the hands of wicked men
He sets them safe and free.

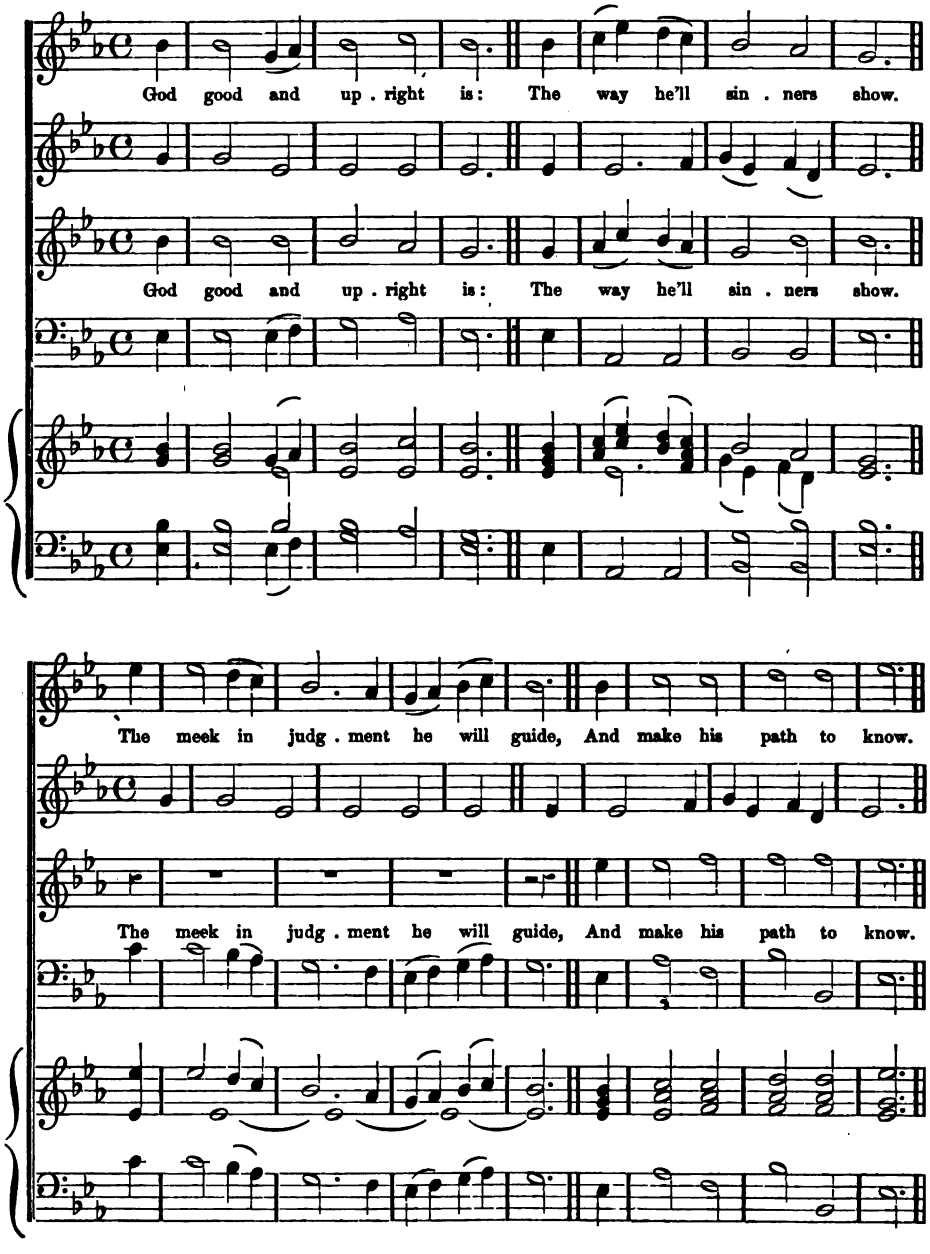
For all those that be righteous
Sown is a joyful light,
And gladness sown is for all those
That are in heart upright.

Ye righteous, in the Lord rejoice;
Express your thankfulness,
When ye into your memory
Do call his holiness.

Ps. xxv. 8—13.

XLIII.—MALAN.—S. M.

Dr. Caesar Malan, of Geneva.



The whole paths of the Lord
Are truth and mercy sure,
To those that do his cov'nant keep,
And testimonies pure.

Now, for thine own name's sake,
O Lord, I thee entreat
To pardon mine iniquity;
For it is very great.

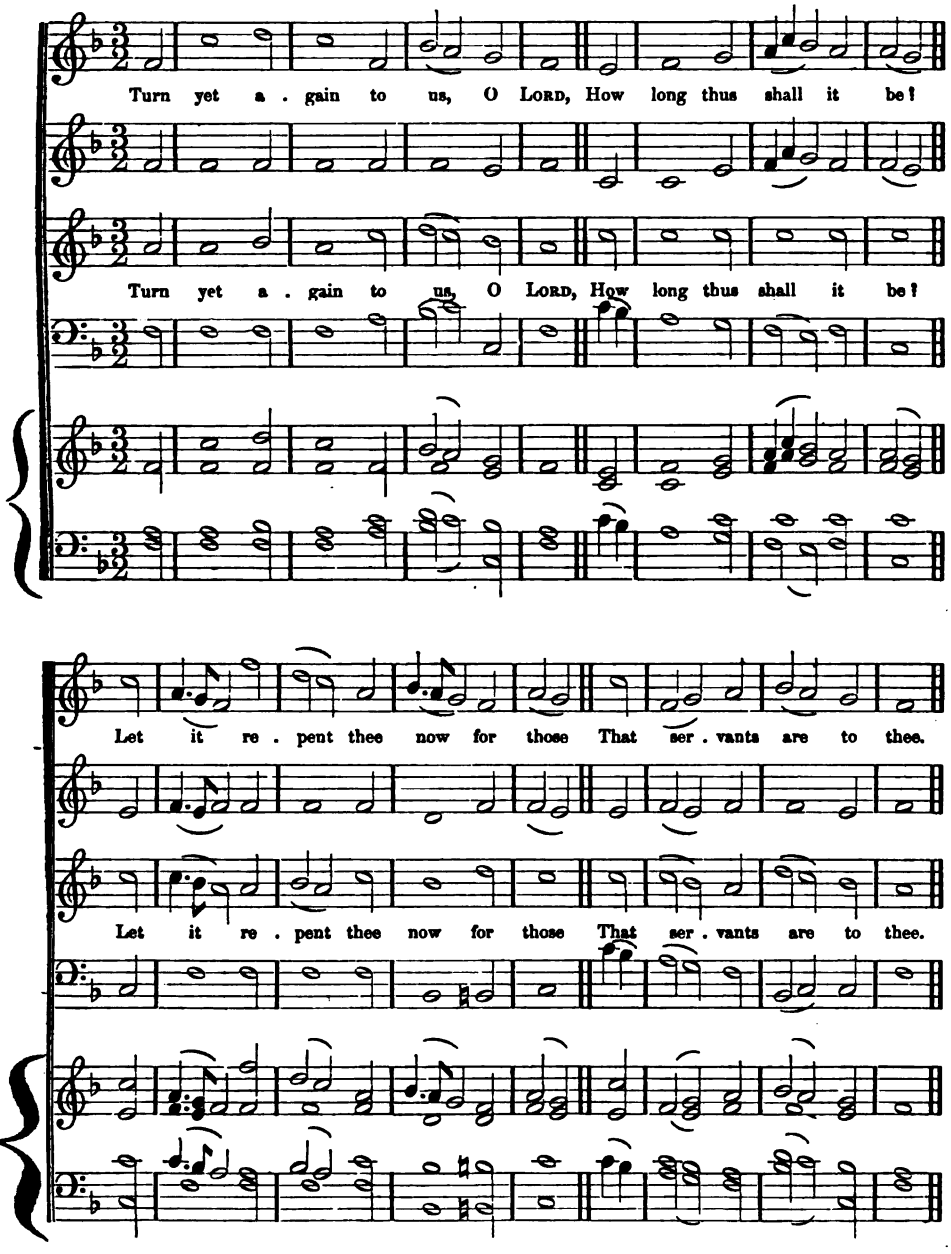
What man is he that fears
The Lord, and doth him serve?
Him shall he teach the way that he
Shall chuse, and still observe.

His soul shall dwell at ease;
And his posterity
Shall flourish still, and of the earth
Inheritors shall be.

Ps. xc. 13—17.

XLIV.—HUDDERSFIELD.—C. M.

Rev. W. Madan.
(From the Lock Col. Published 1769.)



O with thy tender mercies, Lord,
Us early satisfy;
So we rejoice shall all our days,
And still be glad in thee.

According as the days have been,
Wherein we grief have had,
And years wherein we ill have seen,
So do thou make us glad.

O let thy work and power appear
Thy servants' face before;
And shew unto their children dear
Thy glory evermore:

And let the beauty of the Lord
Our God be us upon:
Our handy-works establish thou,
Establish them each one.

Ps. CXXXVII.

XLV.—OLD 137TH.—D. C. M.

From RAVENSCROFT's Collection. London, 1633.

By Ba . bel's streams we sat and wept, When Si . on we thought on.

By Ba . bel's streams we sat and wept, When Si . on we thought on.

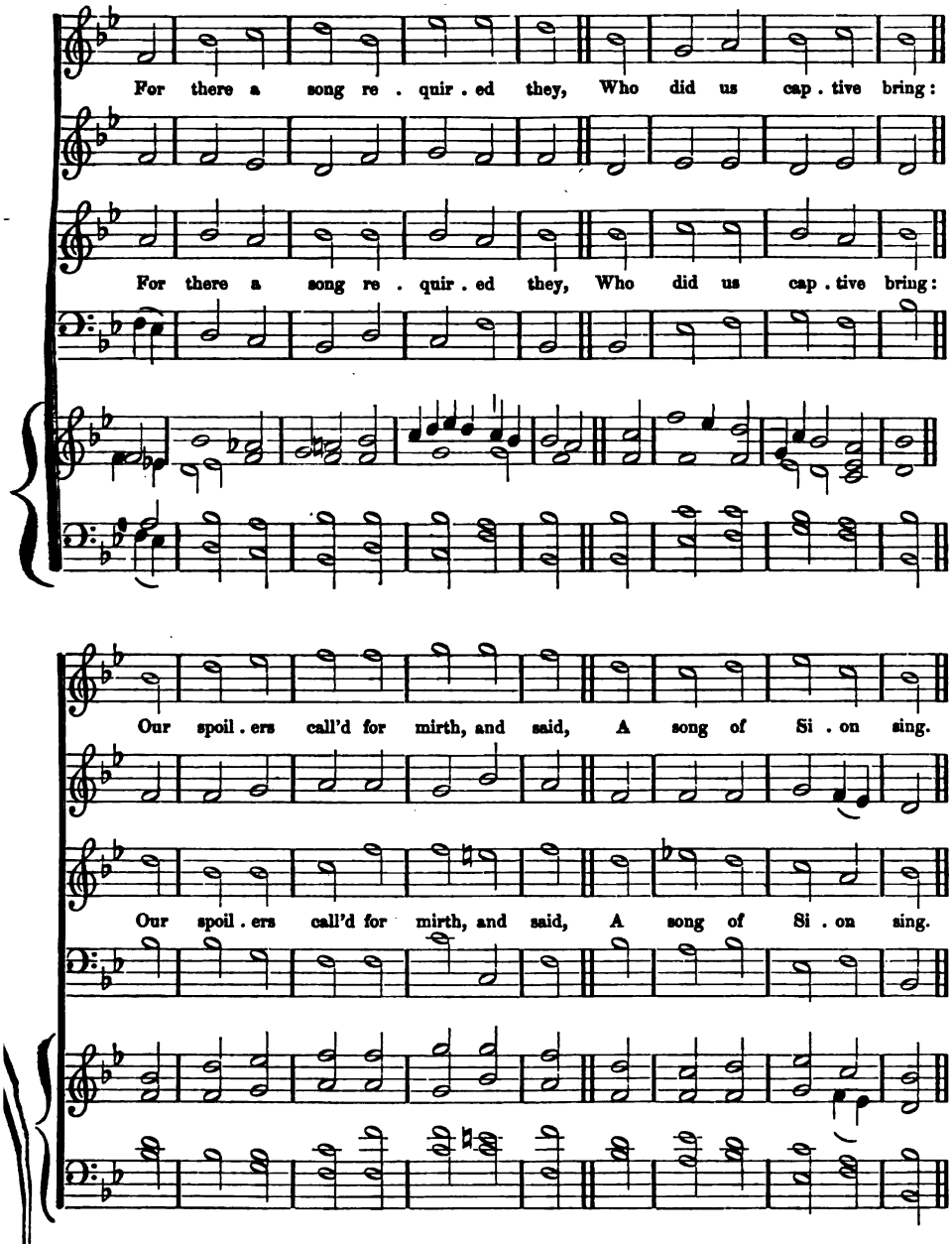
In midst there . of we hang'd our harps The wil . low - trees up . on.

In midst there . of we hang'd our harps The wil . low - trees up . on.

O how the LORD's song shall we sing
Within a foreign land?
If thee, Jerus'lem, I forget,
Skill part from my right hand.

My tongue to my mouth's roof let cleave,
If I do thee forget,
Jerusalem, and thee above
My chief joy do not set.

OLD 137TH—*continued.*



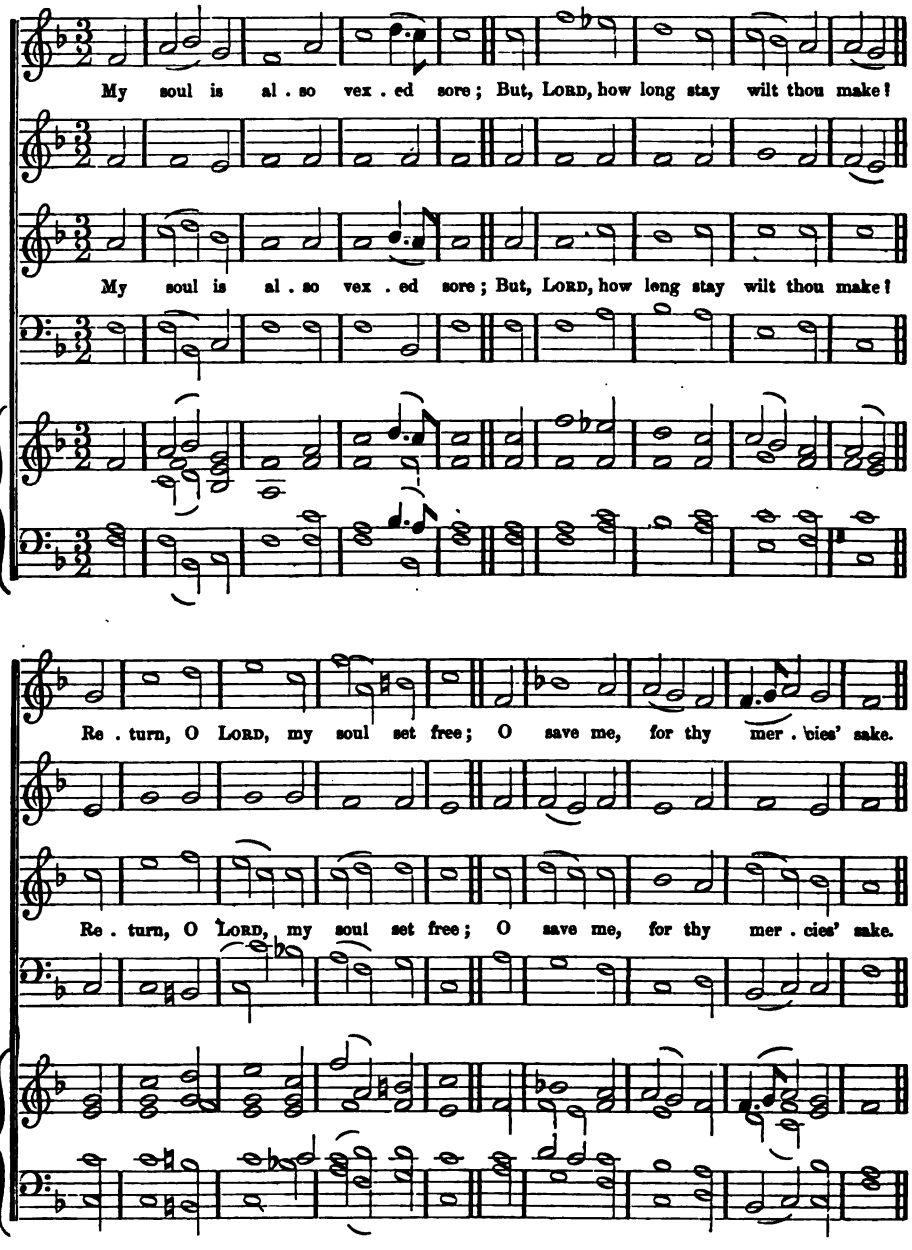
Remember Edom's children, LORD,
Who in Jerus'lem's day,
Ev'n unto its foundation,
Raze, raze it quite, did say.

O daughter thou of Babylon,
Near to destruction;
Bless'd shall he be that thee rewards,
As thou to us hast done.

Ps. vi. 3—10.

XLVI.—COMMUNION, OR ROCKINGHAM.—L. M.

Dr. Miller. Obit 1807.



Because those that deccaséd are
Of thee shall no remembrance have;
And who is he that will to thee
Give praises lying in the grave?

I with my groaning weary am,
I also all the night my bed
Have causéd for to swim; and I
With tears my couch have wateréd.

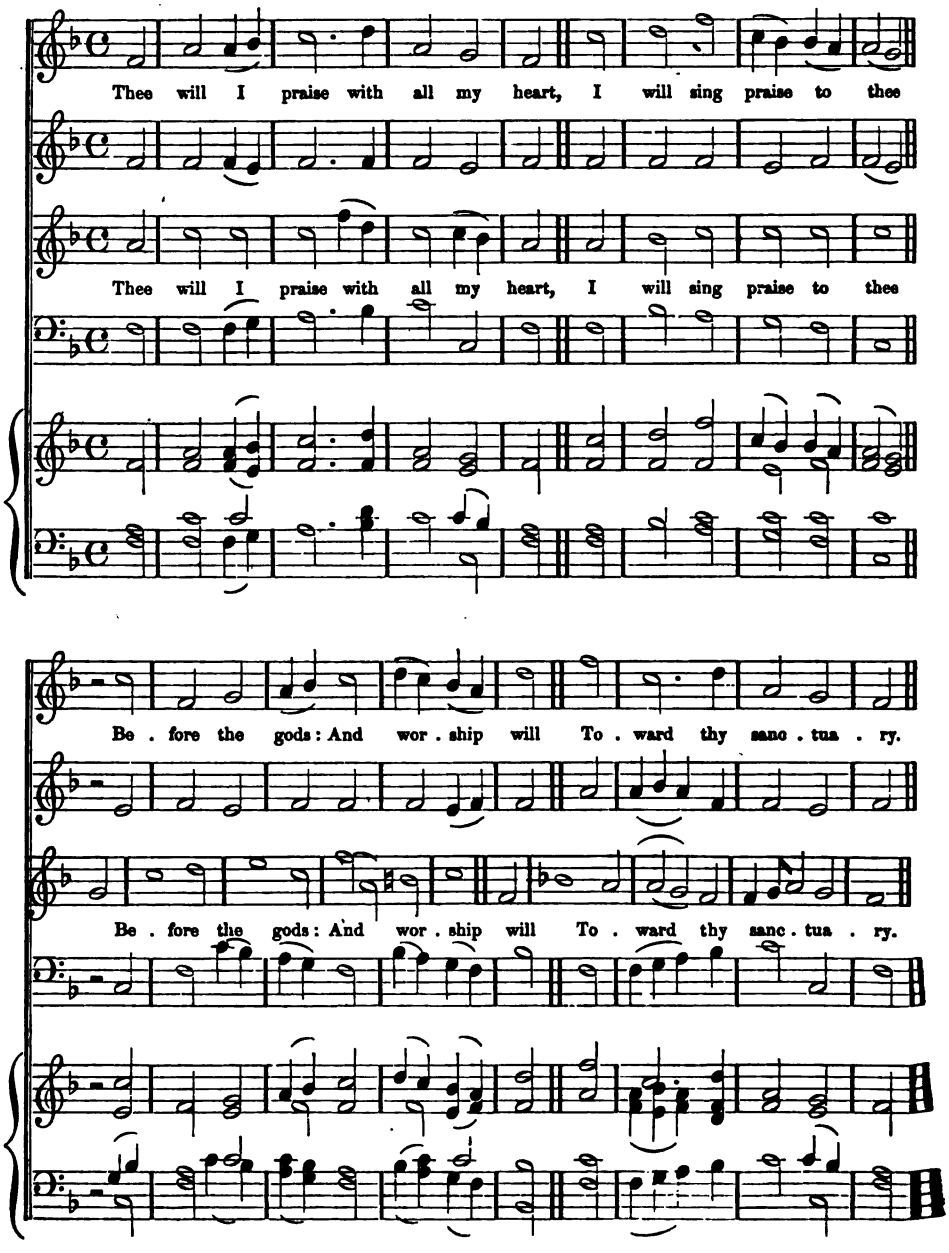
Mine eye, consumed with grief, grows old,
Because of all mine enemies.
Hence from me, wicked workers all;
For God hath heard my weeping cries.

God hath my supplication heard,
My pray'r receivéd graciously.
Shamed and sore vex'd be all my foes,
Shamed and back turnéd suddenly.

Ps. CXXXVIII. 1–5.

XLVIII.—ST. LAWRENCE.—C. M.

ROBERT ARCHIBALD SMITH.
Obit 1829.



I'll praise thy name, even for thy truth,
And kindness of thy love;
For thou thy word hast magnify'd
All thy great name above.

Thou didst me answer in the day
When I to thee did cry;
And thou my fainting soul with strength
Didst strengthen inwardly.

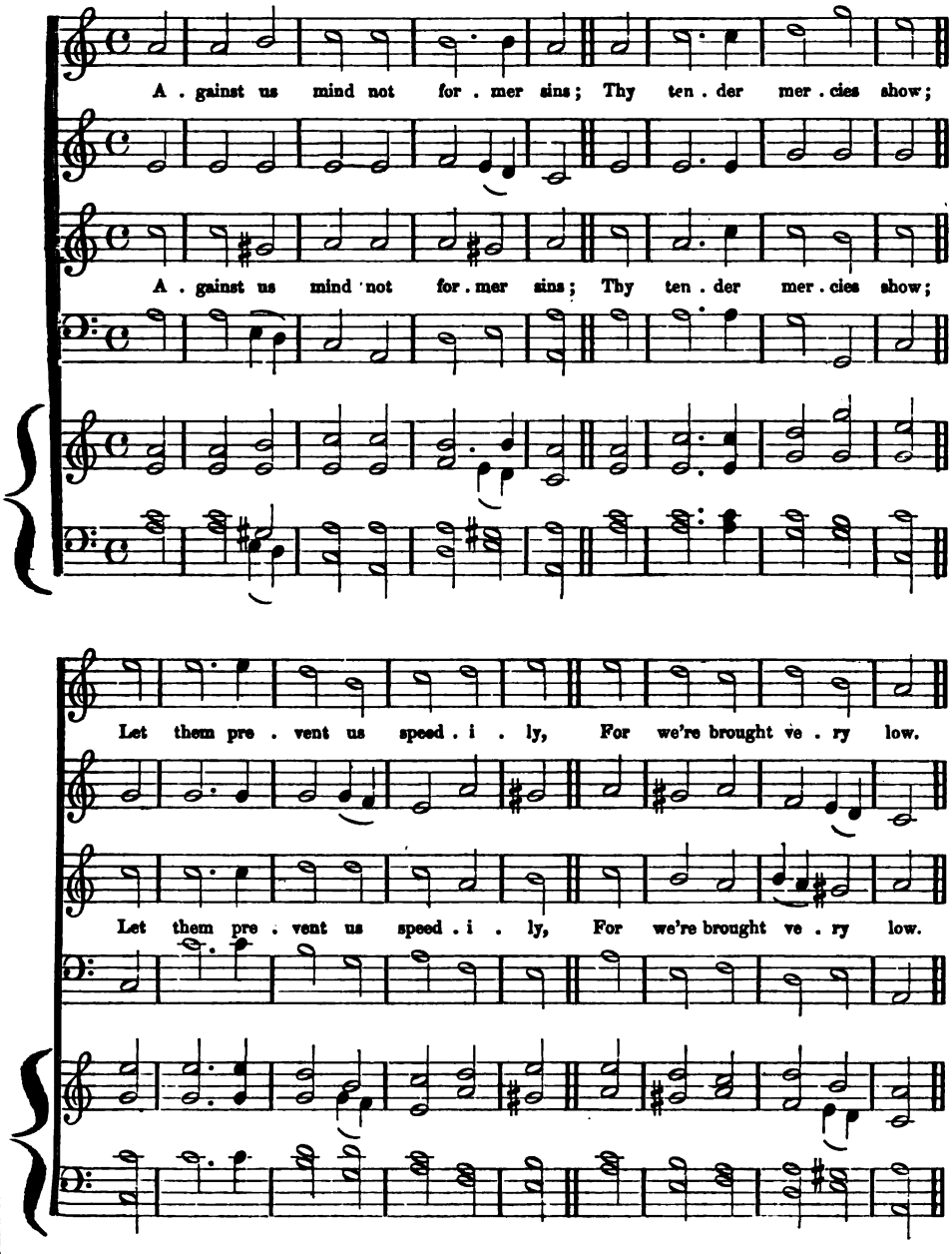
All kings upon the earth that are
Shall give thee praise, O LORD;
When as they from thy mouth shall hear
Thy true and faithful word.

Yea, in the righteous ways of God
With gladness they shall sing:
For great's the glory of the LORD,
Who doth for ever reign.

Ps. LXXIX. 8–11, 13.

XLIX.—CHESHIRE.—C. M.

From RAVENSCROFT's Collection. London, 1638.



For thy name's glory, help us, LORD,
Who hast our saviour been:
Deliver us; for thy name's sake,
O purge away our sin.

Why say the heathen, Where's their God?
Let him to them be known;
When those who shed thy servants' blood
Are in our sight o'erthrown.

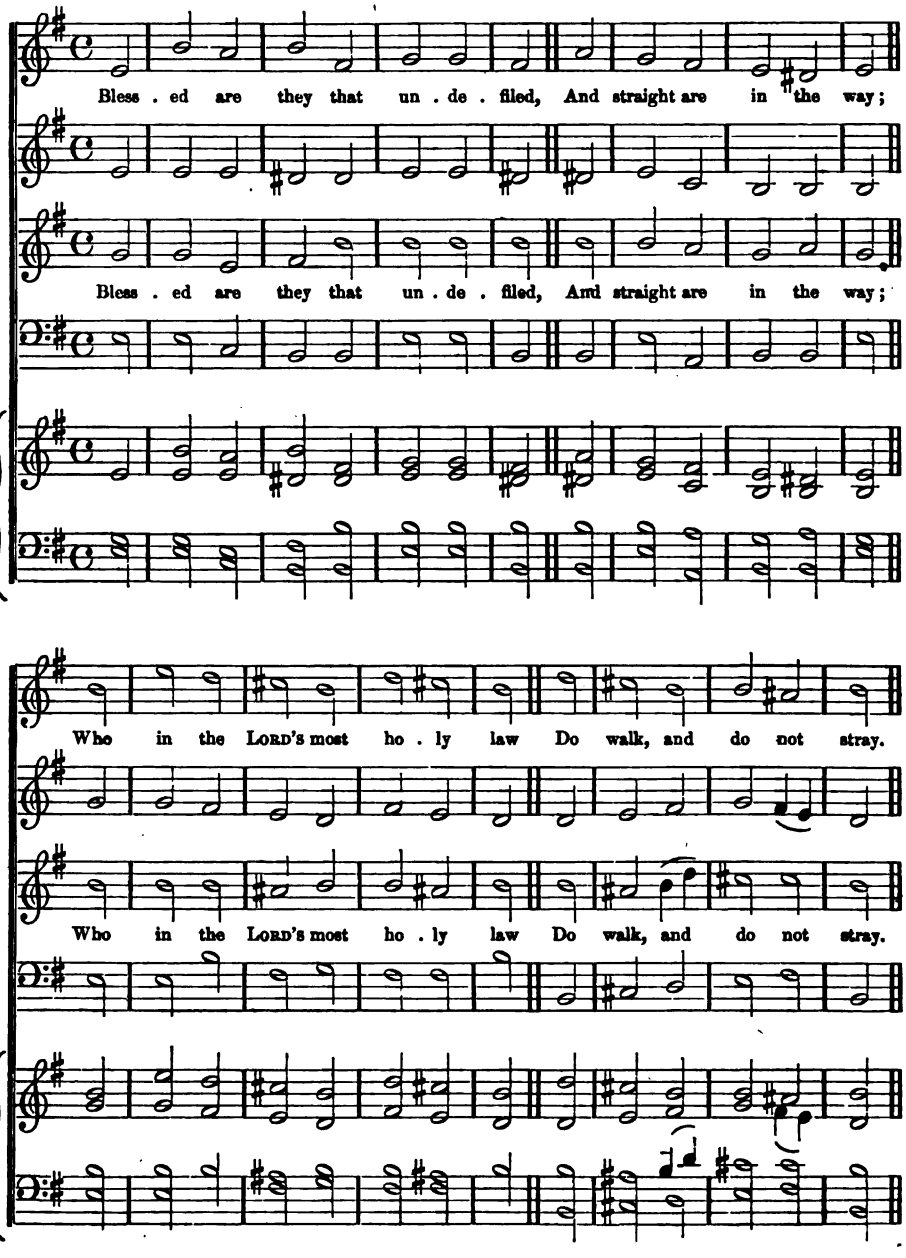
O let the pris'ner's sighs ascend
Before thy sight on high;
Preserve those in thy mighty pow'r
That are design'd to die.

So we thy folk, and pasture sheep,
Shall give thee thanks always;
And unto generations all
We will shew forth thy praise.

Ps. CXIX. 1–14.

L.—OLD 119TH.—D. C. M.

From JOHN KNOX's Psalms. Edinburgh, 1564.



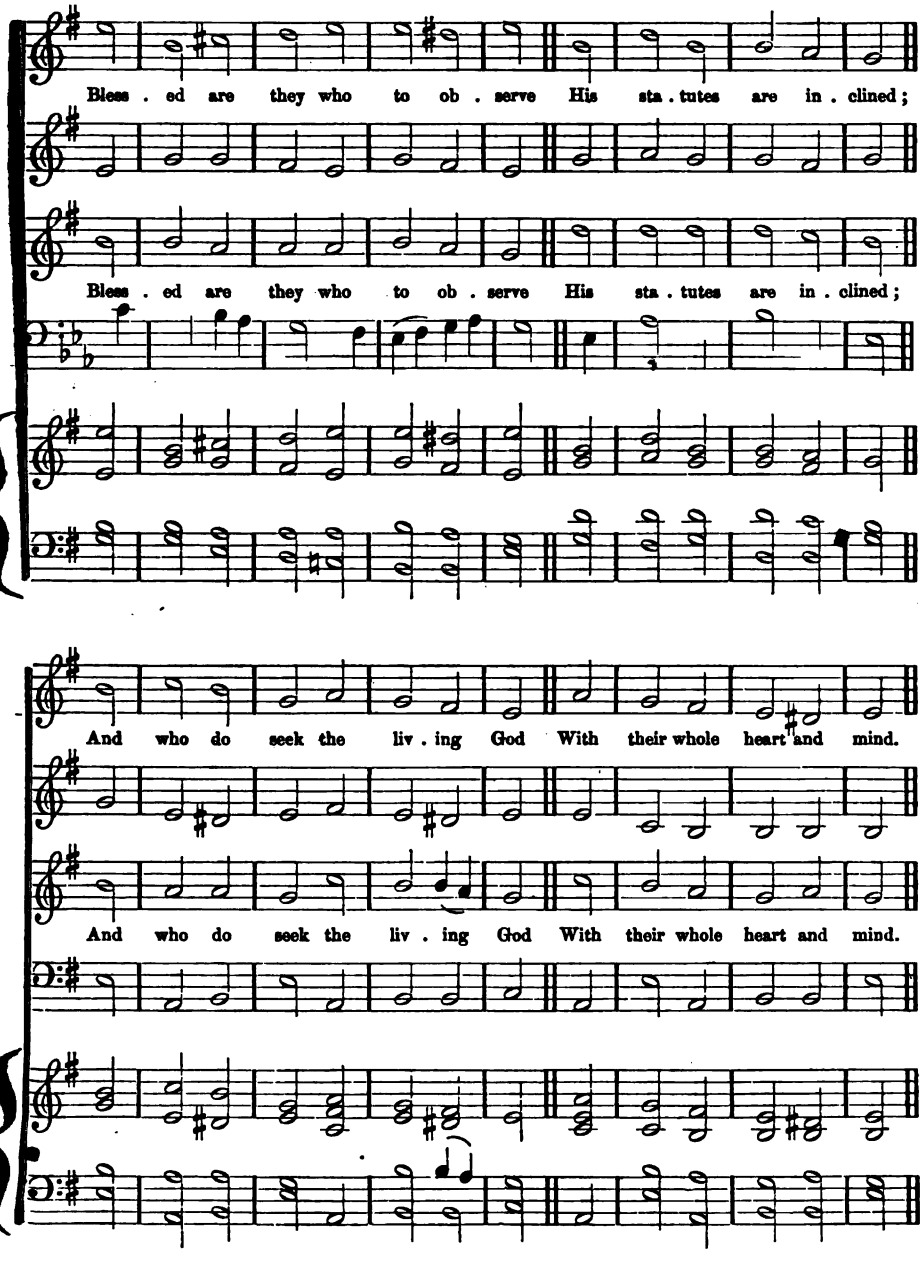
Such in his ways do walk, and they
Do no iniquity.
Thou hast commanded us to keep
Thy precepts carefully.

O that thy statutes to observe
Thou would'st my ways direct!
Then shall I not be sham'd, when I
Thy precepts all respect.

Then with integrity of heart
Thee will I praise and bless,
When I the judgments all have learn'd
Of thy pure righteousness.

That I will keep thy statutes all
Firmly resolved have I:
O do not then, most gracious God,
Forsake me utterly.

OLD 119TH—*continued.*



By what means shall a young man learn
His way to purify?
If he according to thy word
Thereto attentive be.

Unfeignedly thee have I sought
With all my soul and heart:
O let me not from the right path
Of thy commands depart.

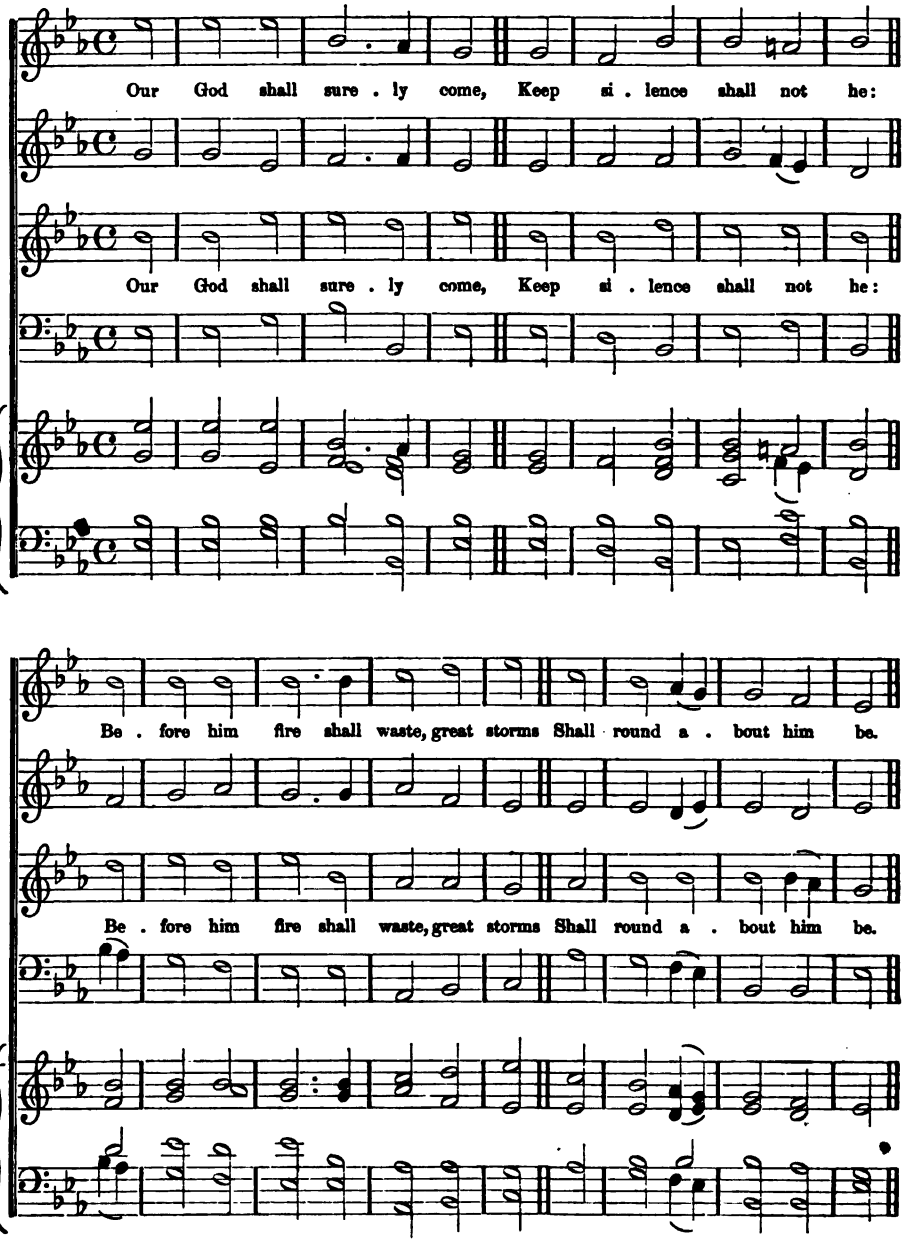
Thy word I in my heart have hid,
That I offend not thee.
O LORD, thou ever blessed art,
Thy statutes teach thou me.

The judgments of thy mouth each one
My lips declared have:
More joy thy testimonies' way
Than riches all me gave.

Ps. L. 3–7.

LI.—WESTMINSTER.—S. M.

Dr. William Boyce. Obiit 1779.



Unto the heavens clear
He from above shall call,
And to the earth likewise, that he
May judge his people all.

Together let my saints
Unto me gather'd be,
Those that by sacrifice have made
A covenant with me.

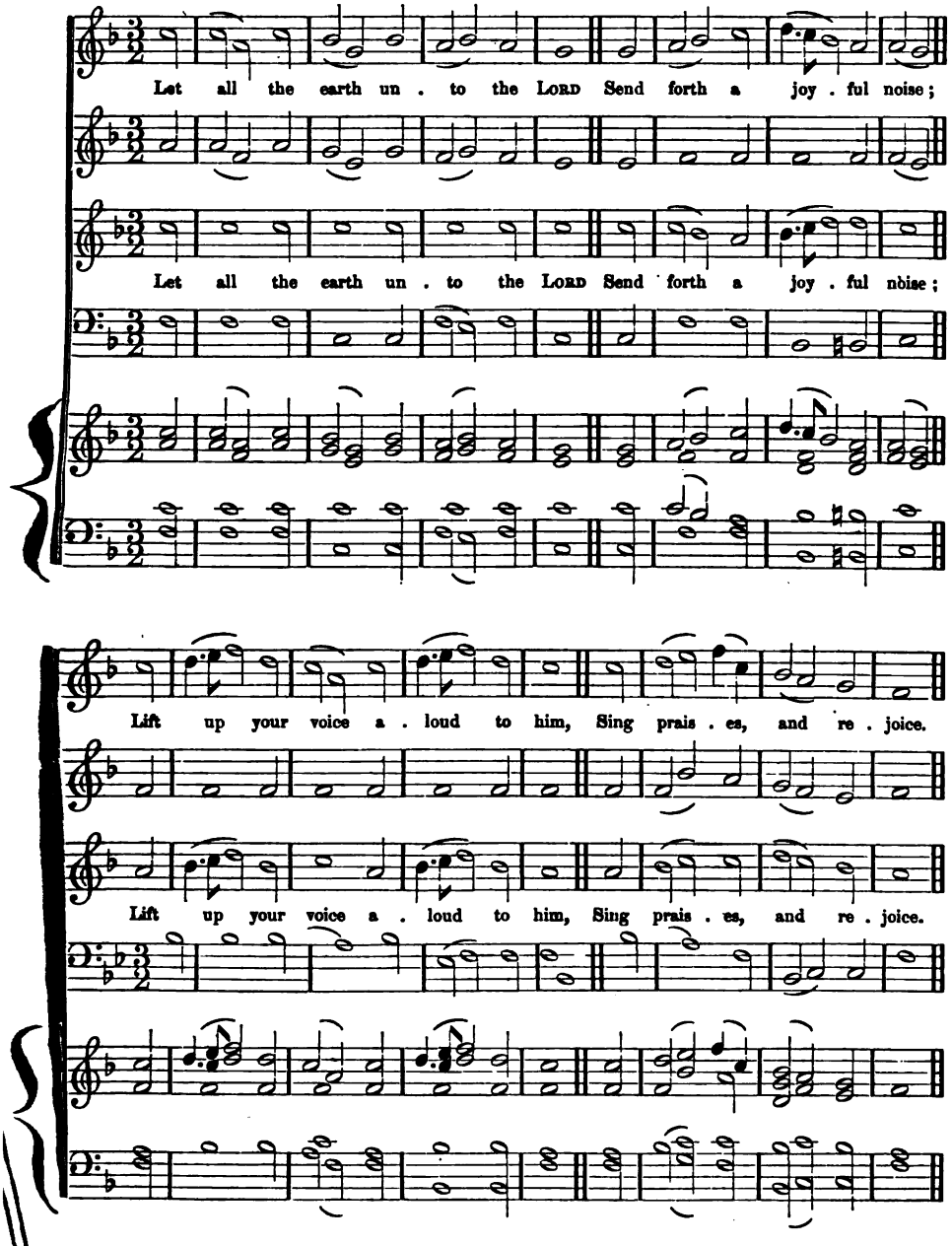
And then the heavens shall
His righteousness declare:
Because the Lord himself is he
By whom men judgéd are.

My people Isr'el hear,
Speak will I from on high,
Against thee I will testify;
God, ev'n thy God, am I.

Ps. XCVIII. 4–9.

LII.—ARNOLD'S, OR ST. HUBERT'S.—C. M.

DR. SAMUEL ARNOLD. Obiit 1802.



With harp, with harp, and voice of psalms,
Unto JEHOVAH sing:
With trumpets, cornets, gladly sound
Before the LORD the King.

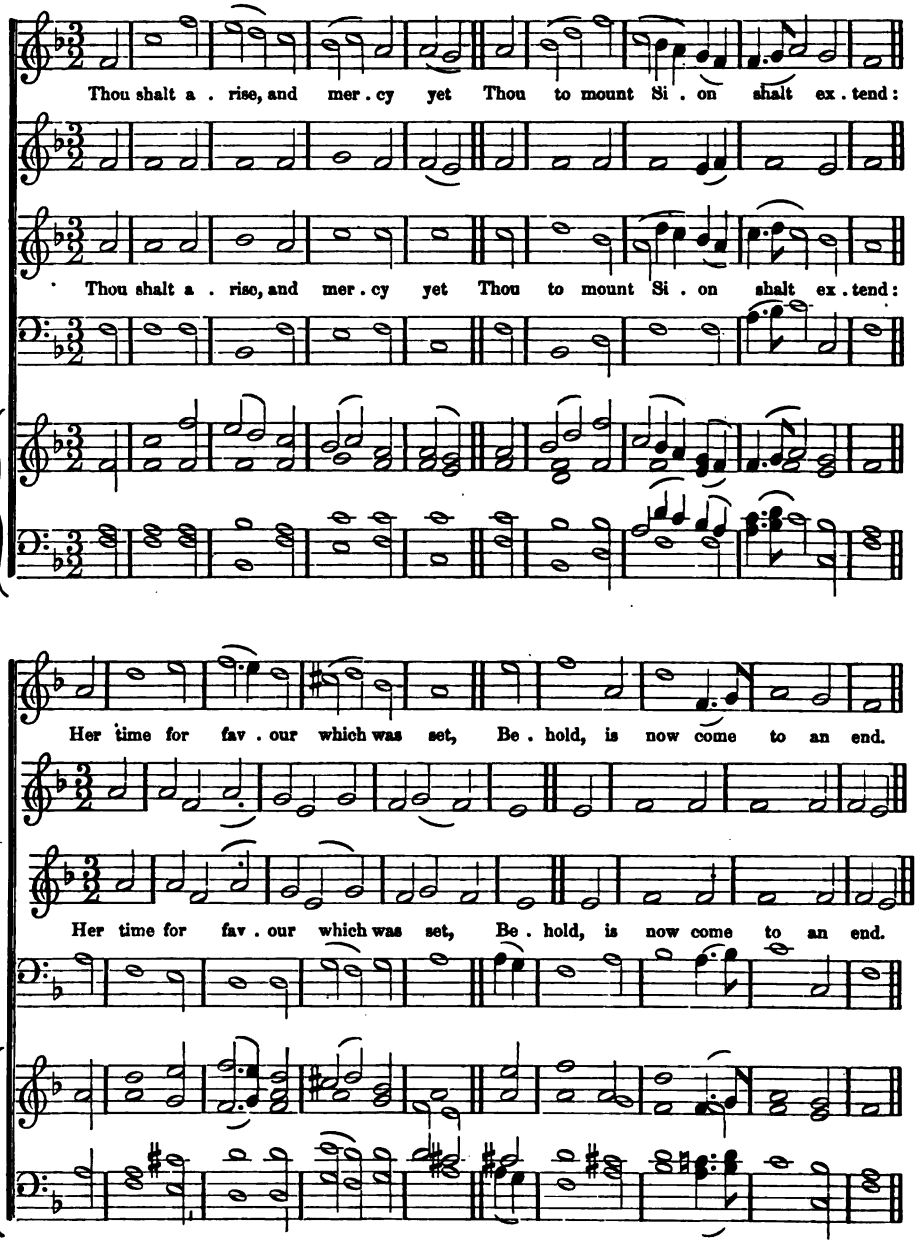
Let seas and all their fulness roar;
The world, and dwellers there;
Let floods clap hands, and let the hills
Together joy declare

Before the LORD; because he comes,
To judge the earth comes he:
He'll judge the world with rigbteousness,
His folk with equity.

Ps. CII. 13–20. *Sec. ver.*

LIII.—ST. PANCRAS.—L. M.

JONATHAN BATTISHILL. Obiit 1801.



Thy saints take pleasure in her stones,
Her very dust to them is dear.
All heathen lands and kingly thrones
On earth thy glorious name shall fear.

God in his glory shall appear,
When Sion he builds and repairs.
He shall regard and lend his ear
Unto the needy's humble pray'rs:

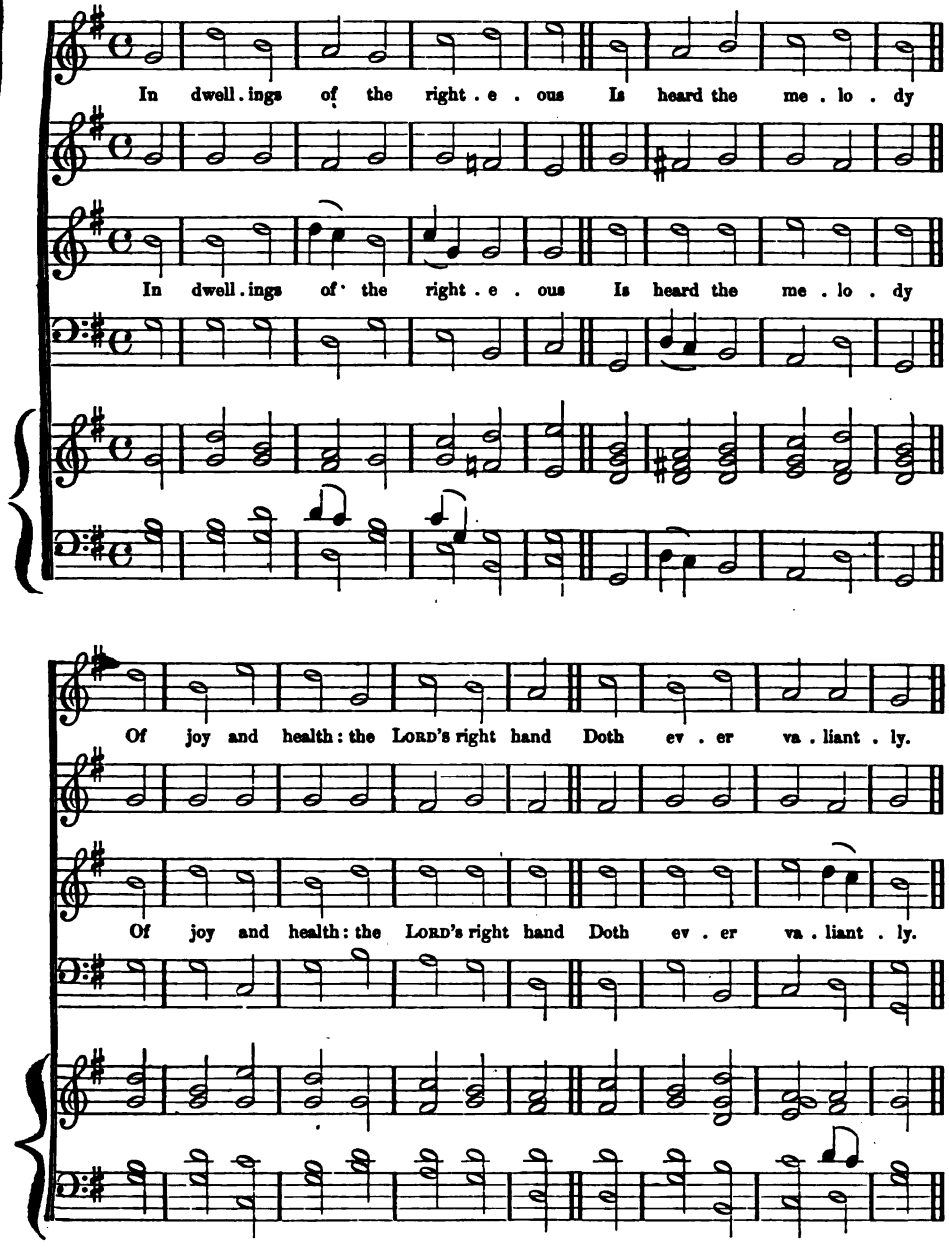
The afflicted's pray'r he will not scorn.
All times this shall be on record:
And generations yet unborn
Shall praise and magnify the LORD.

He from his holy place look'd down,
The earth he view'd from heav'n on high;
To hear the pris'ner's mourning groan,
And free them that are doom'd to die.

Ps. CXVIII. 15—21.

LIII.—GLOUCESTER.—C. M.

From RAVENSCROFT's Collection. London, 1633.



The right hand of the mighty LORD
  Exalted is on high;
The right hand of the mighty LORD
  Doth ever valiantly.

I shall not die, but live, and shall
  The works of God discover.
The LORD hath me chastiséd sore,
  But not to death giv'n over.

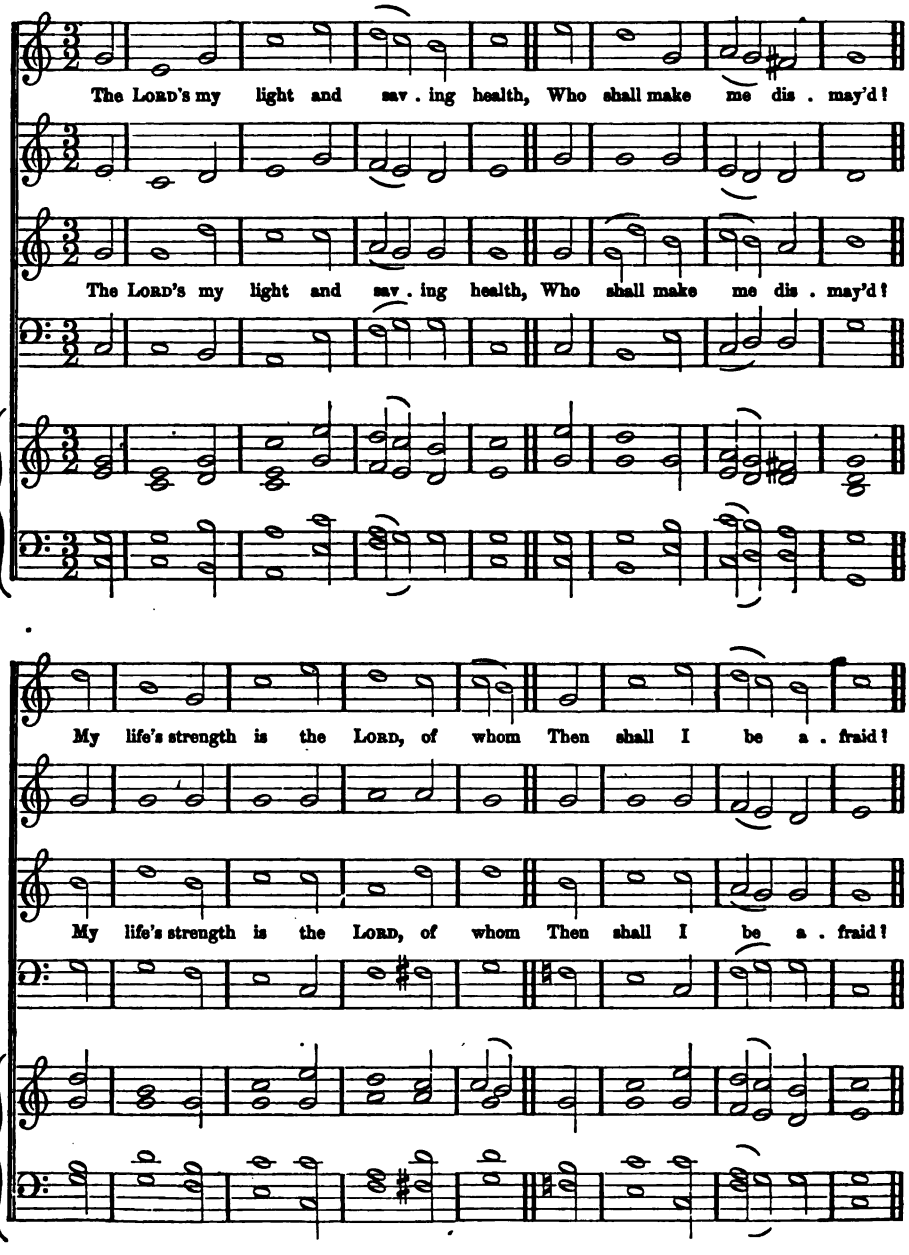
O set ye open unto me
  The gates of righteousness;
Then will I enter into them,
  And I the LORD will bless.

This is the gate of God, by it
  The just shall enter in.
Thee will I praise, for thou me heard'st,
  And hast my safety been.

Ps. xxvii. 1—8.

LV.—ST. MATTHEW'S.—C. M.

Dr. William Croft. Obiit 1727.



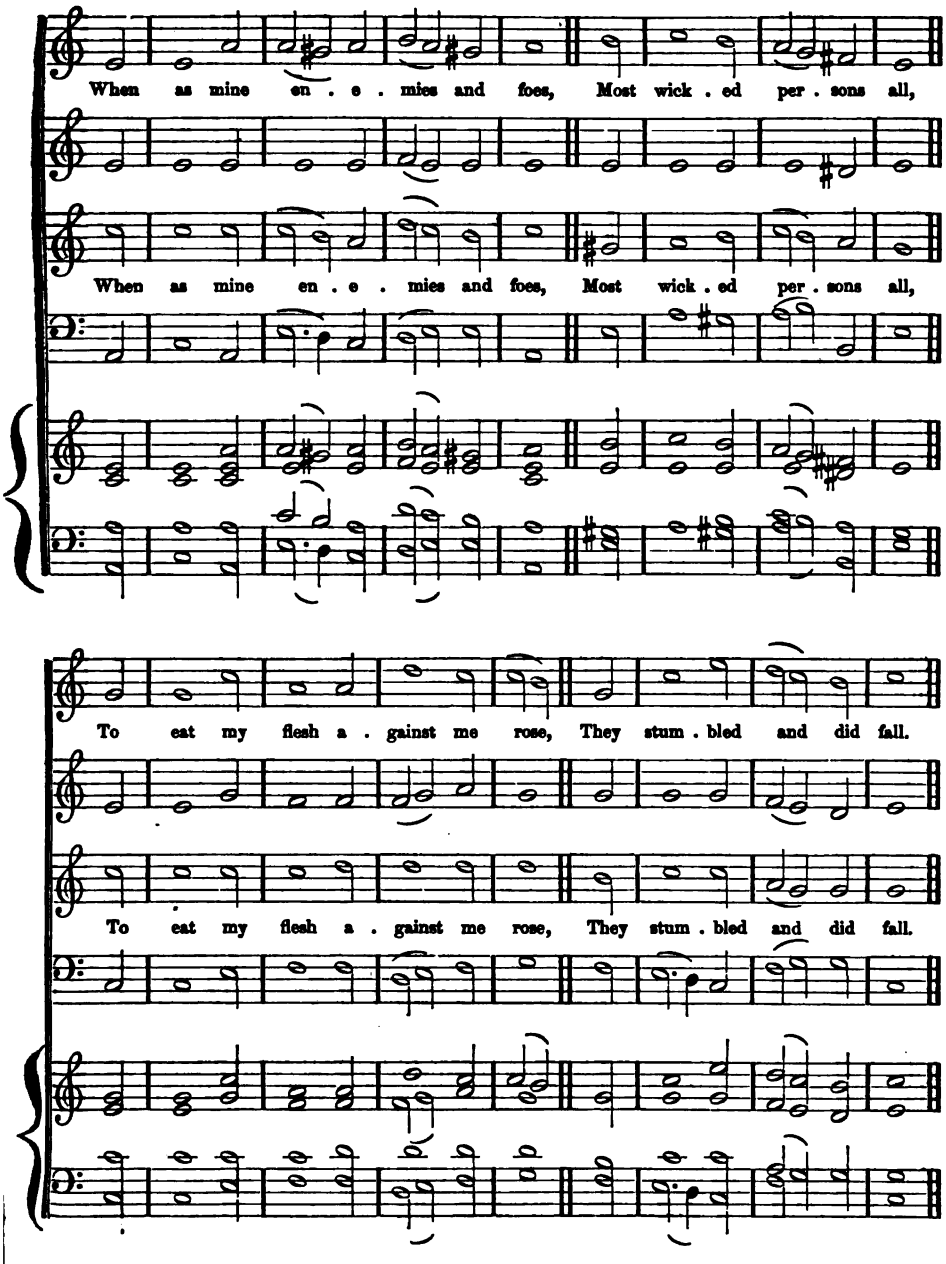
Against me though an host encamp,
My heart yet fearless is:
Though war against me rise, I will
Be confident in this.

One thing I of the Lord desired,
And will seek to obtain,
That all days of my life I may
Within God's house remain;

That I the beauty of the Lord
Behold may and admire,
And that I in his holy place
May rev'rently enquire.

For he in his pavilion shall
Me hide in evil days;
In secret of his tent me hide,
And on a rock me raise.

ST. MATTHEW'S—*continued.*



And now, ev'n at this present time,
Mine head shall lifted be
Above all those that are my foes,
And round encompass me:

Therefore unto his tabernacle
I'll sacrifices bring
Of joyfulness; I'll sing, yea, I
To God will praises sing.

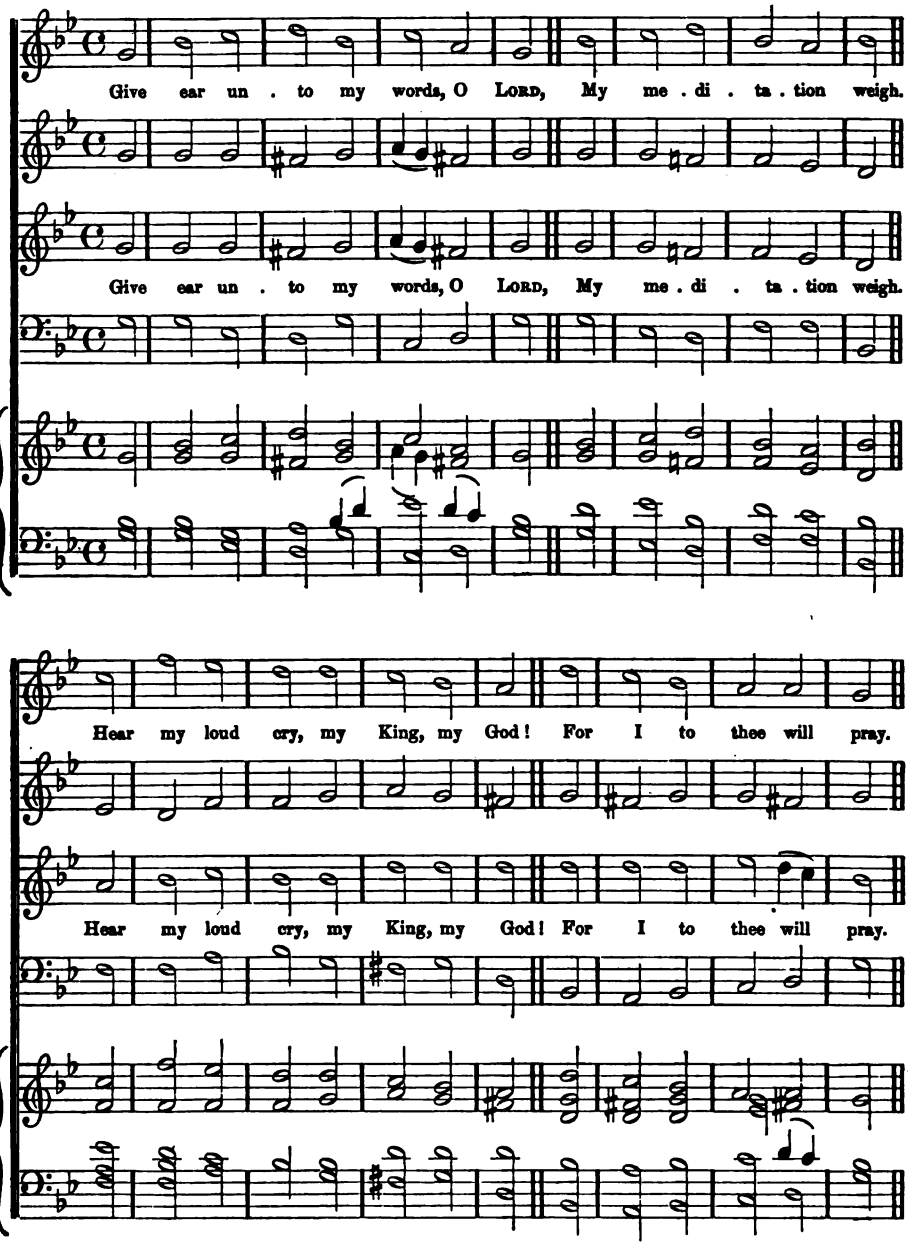
O LORD, give ear unto my voice,
When I do cry to thee;
Upon me also mercy have,
And do thou answer me.

When thou didst say, Seek ye my face,
Then unto thee reply
Thus did my heart, Above all things
Thy face, LORD, seek will I.

Ps. v. 1–7.

LVI.—JEDBURGH, OR EXETER.—C. M.

From John Knox's Psalms. Edinburgh, 1635.



Lord, thou shalt early hear my voice:
  I early will direct
My pray'r to thee; and, looking up,
  An answer will expect.

For thou art not a God that doth
  In wickedness delight;
Neither shall evil dwell with thee,
  Nor fools stand in thy sight.

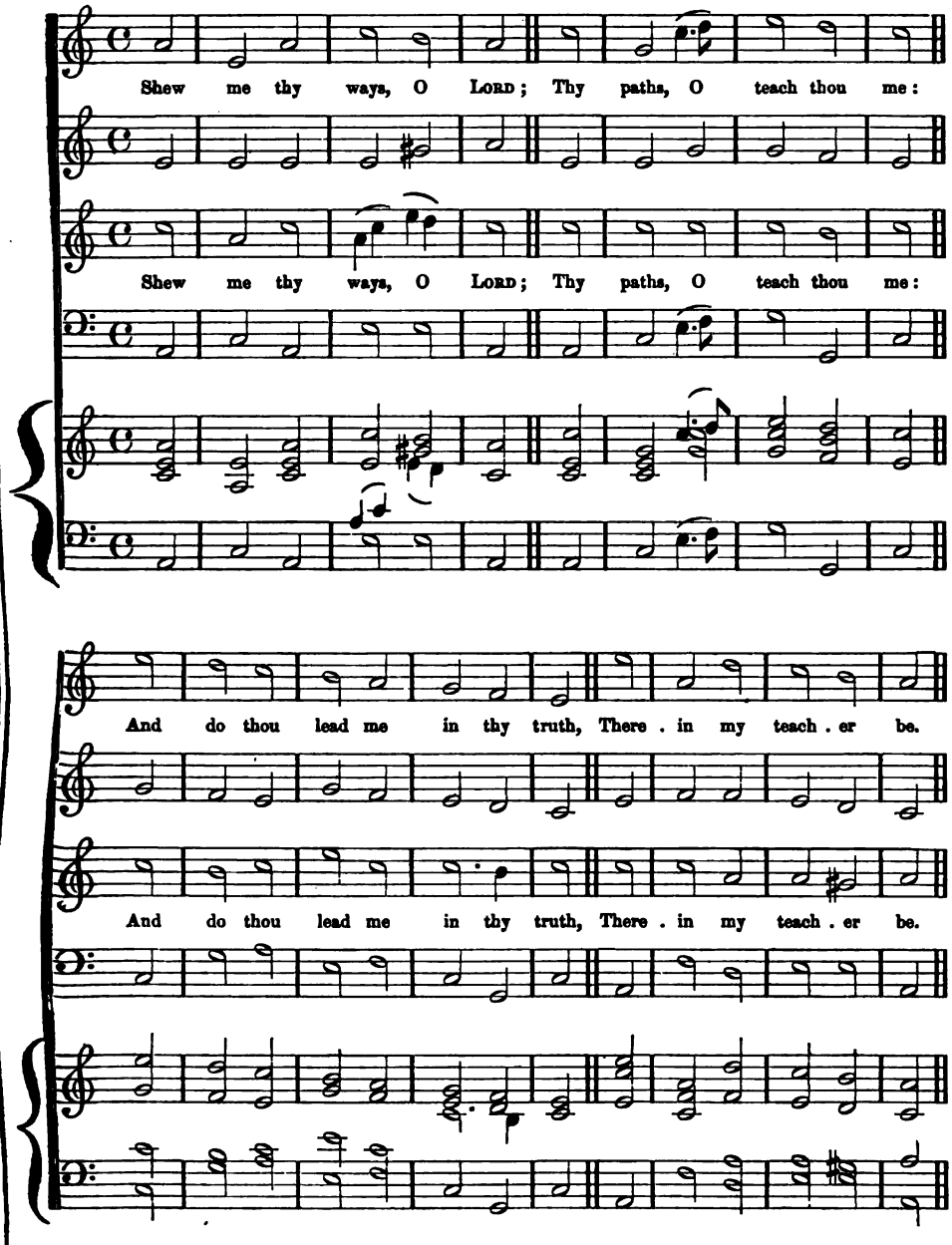
All that ill-doers are thou hat'st;
  Cutt'st off that liars be:
The bloody and deceitful man
  Abhorred is by thee.

But I into thy house will come
  In thine abundant grace;
And I will worship in thy fear
  Toward thy holy place.

Ps. xxv. 4–9.

VI.—ST. BRIDE'S.—S. M.

Dr. Howard.
Obit 1782.



For thou art God that dost
To me salvation send,
And I upon thee all the day
Expecting do attend.

Thy tender mercies, Lord,
I pray thee to remember,
And loving-kindnesses; for they
Have been of old for ever.

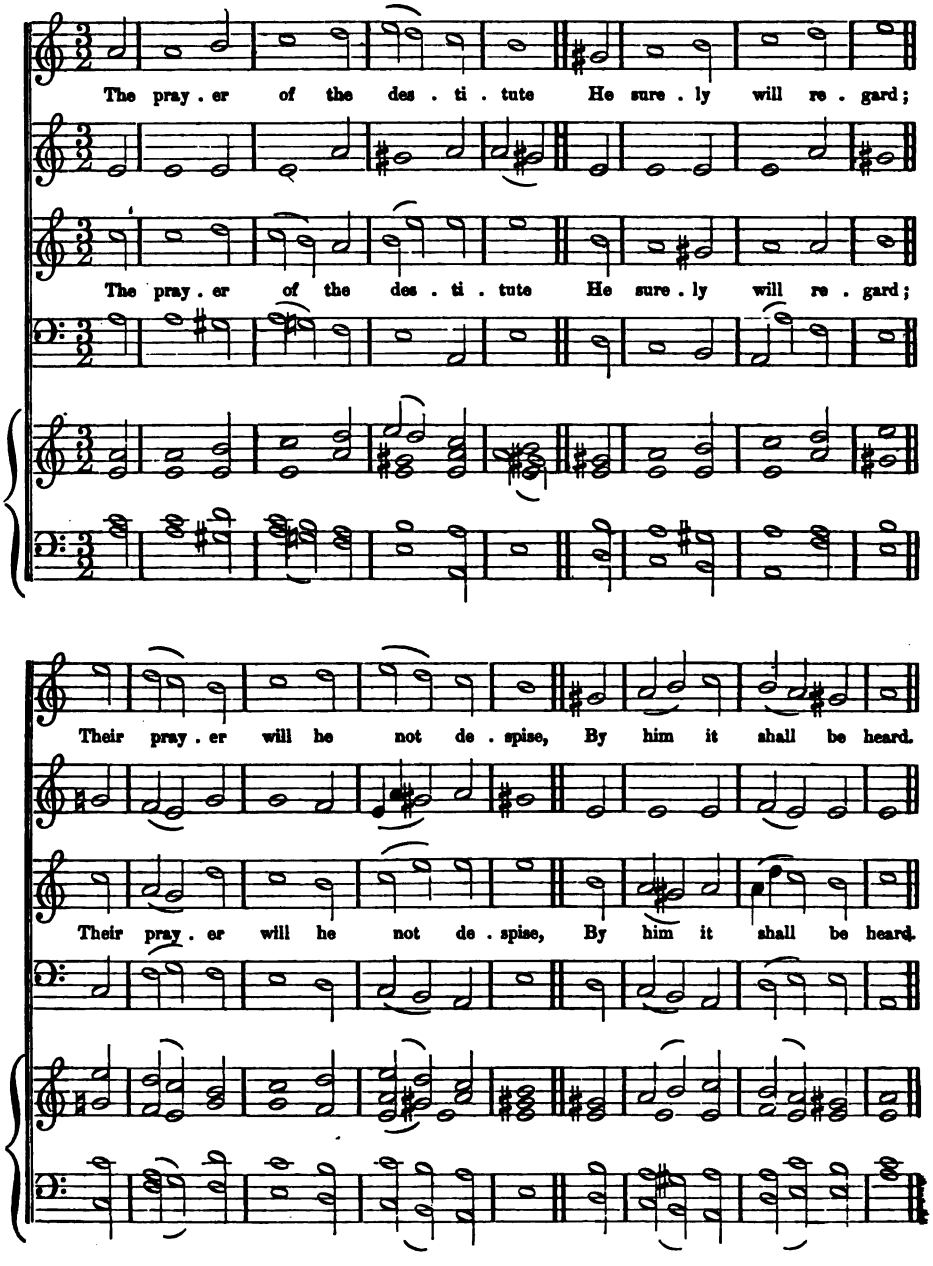
My sins and faults of youth
Do thou, O Lord, forget:
After thy mercy think on me,
And for thy goodness great.

God good and upright is:
The way he'll sinners show.
The meek in judgment he will guide
And make his path to know.

Ps. cii. 17–21.

LVIII.—BURFORD.—C. M.

HENRY PURCELL. Obit 1695.



For generations yet to come
  This shall be on record:
So shall the people that shall be
  Created praise the LORD.

He from his sanctuary's height
  Hath downward cast his eye;
And from his glorious throne in heav'n
  The LORD the earth did spy;

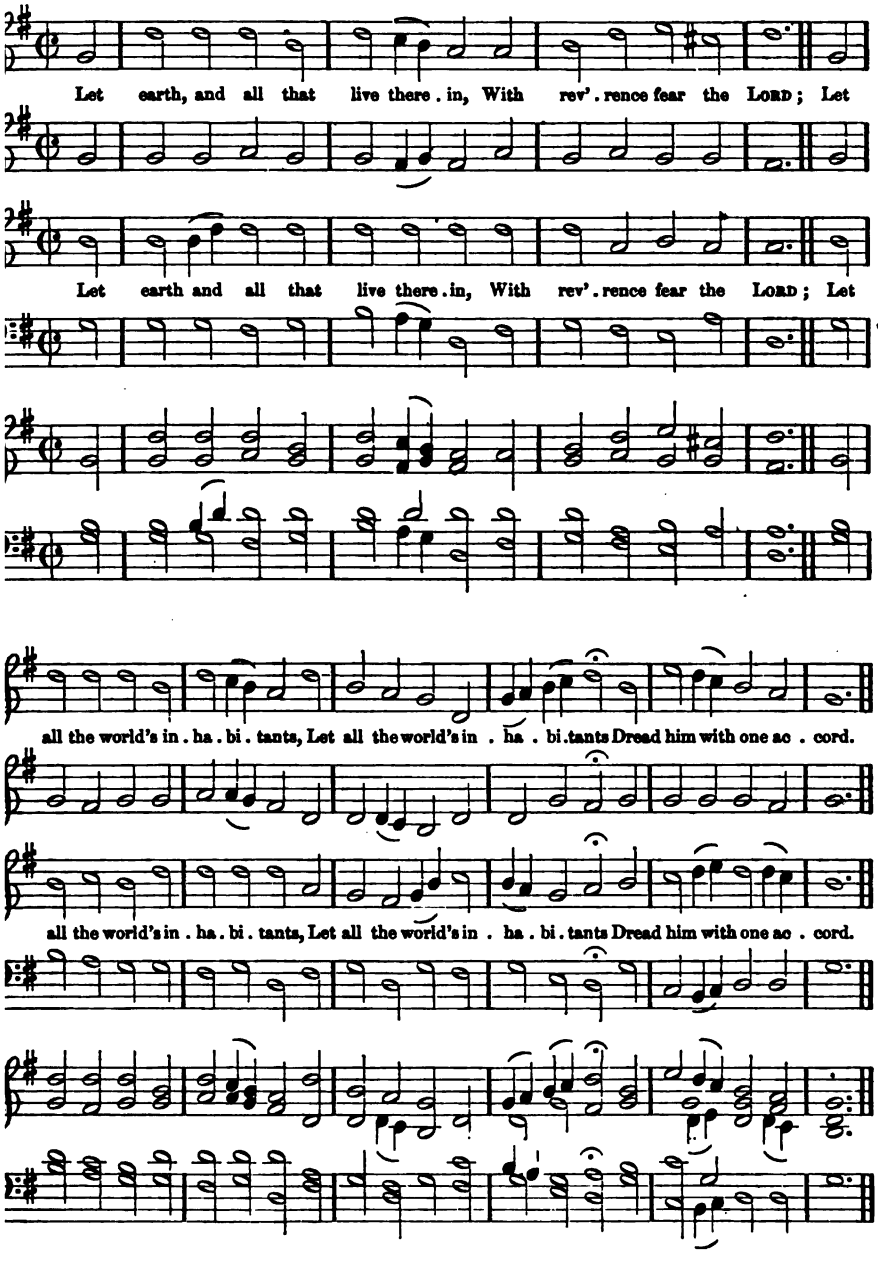
That of the mournful prisoner
  The groanings he might hear,
To set them free that unto death
  By men appointed are:

That they in Sion may declare
  The LORD's most holy name,
And publish in Jerusalem
  The praises of the same.

XXXIII. 8–12.

LIX.—ST. GEORGE'S.—C. M.

NIKLAUS HERMANN.
Obiit 1561.



For he did speak the word, and done
It was without delay;
Establishéd it firmly stood,
Whatever he did say.

God doth the counsel bring to nought
Which heathen folk do take;
And what the people do devise
Of none effect doth make.

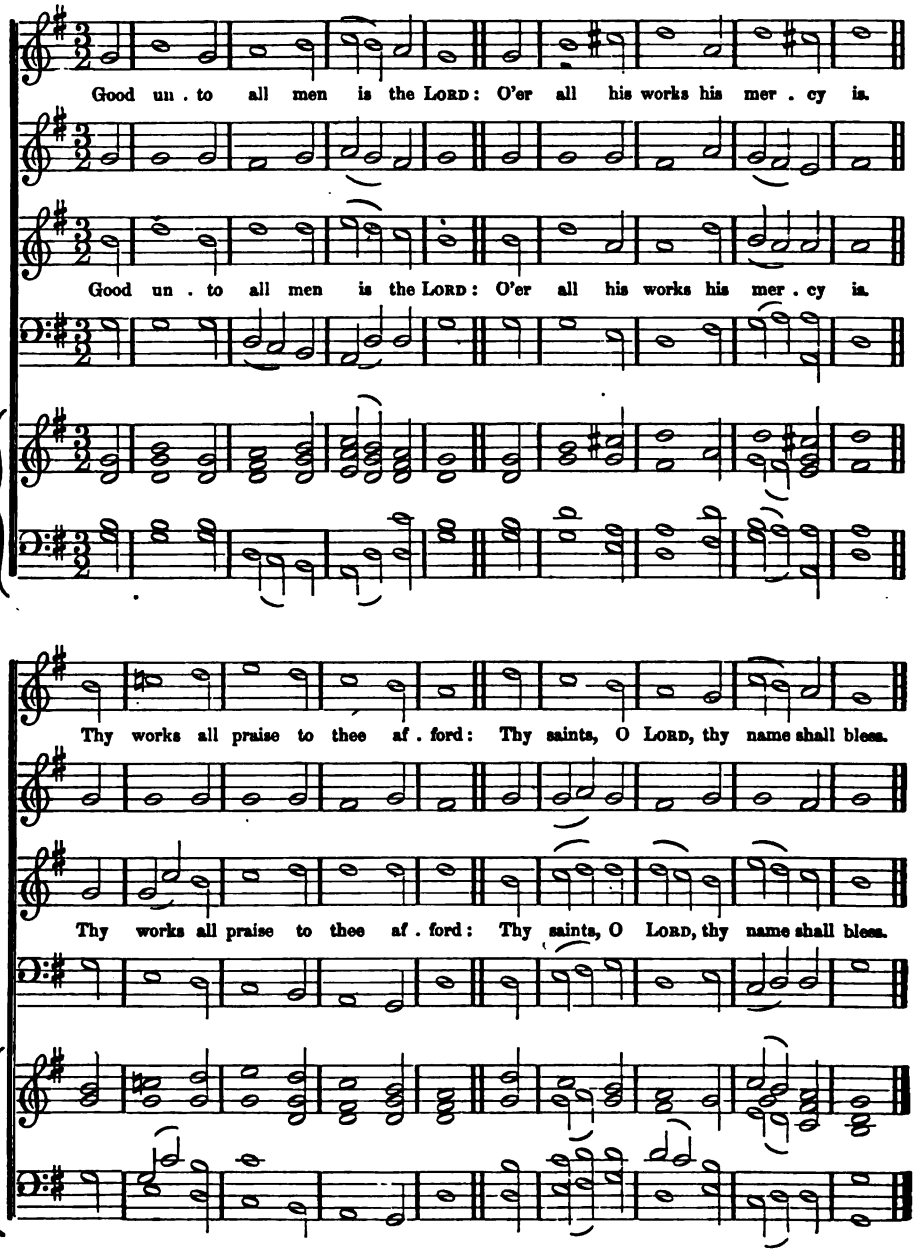
O but the counsel of the LORD
Doth stand for ever sure;
And of his heart the purposes
From age to age endure.

That nation blessed is, whose God
JEHOVAH is, and those
A blessed people are, whom for
His heritage he chose.

Ps. CXLV. 9-16. *Sec. ver.*

LX.—ANGEL'S HYMN.—L. M.

Dr. William Croft. Obit 1727.



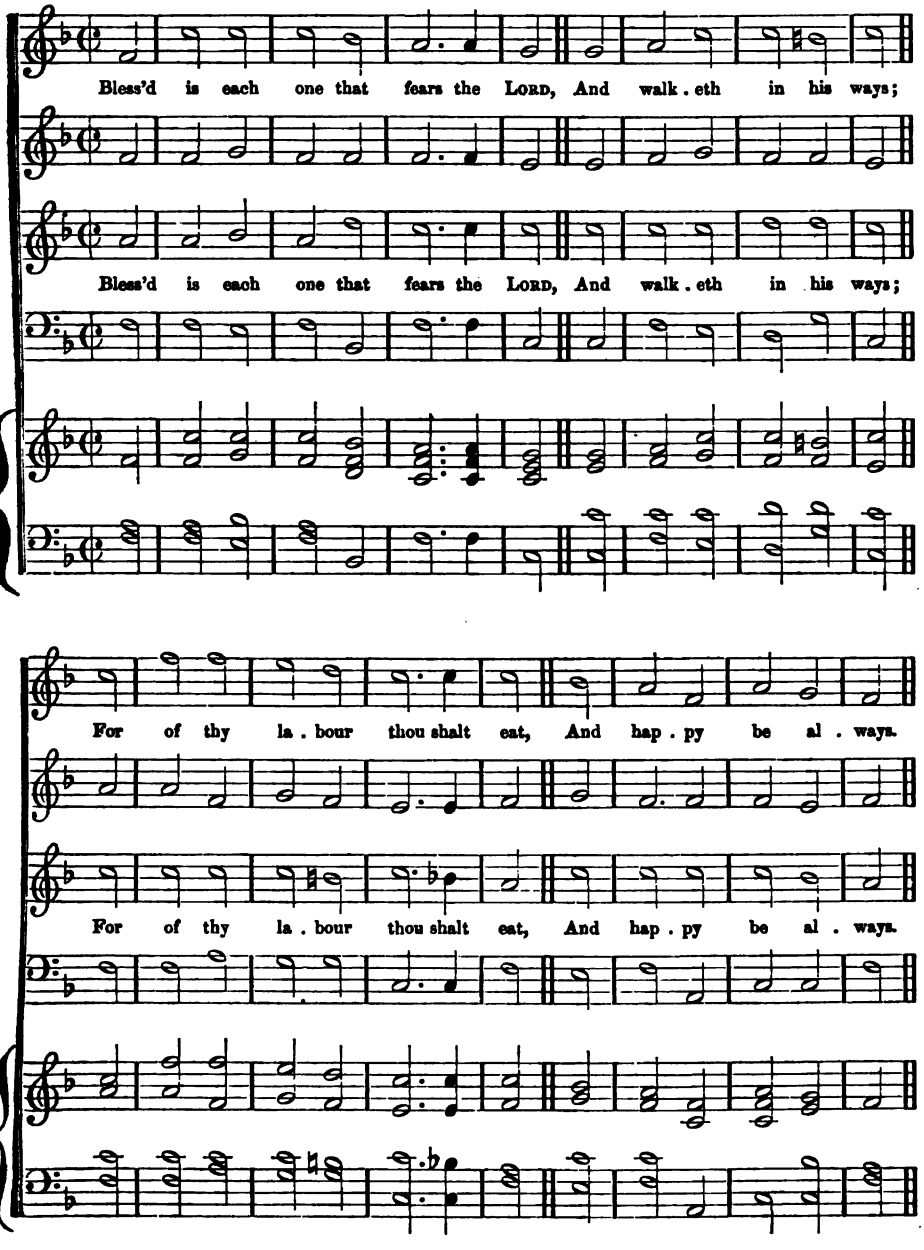
The glory of thy kingdom show
Shall they, and of thy power tell:
That so men's sons his deeds may know,
His kingdom's grace that doth excel.

Thy kingdom hath none end at all,
It doth through ages all remain.
The Lord upholdeth all that fall,
The cast-down raiseth up again.

The eyes of all things, Lord, attend,
And on thee wait that here do live,
And thou, in season due, dost send
Sufficient food them to relieve.

Yea, thou thine hand dost open wide,
And ev'ry thing dost satisfy
That lives, and doth on earth abide,
Of thy great liberality.

Ps. CXXVIII. **LXI.—OLD 128TH.—C. M.** From JOHN KNOX's Psalms. Edinburgh, 1566.



Thy wife shall as a fruitful vine
By thy house' sides be found:
Thy children like to olive plants
About thy table round.

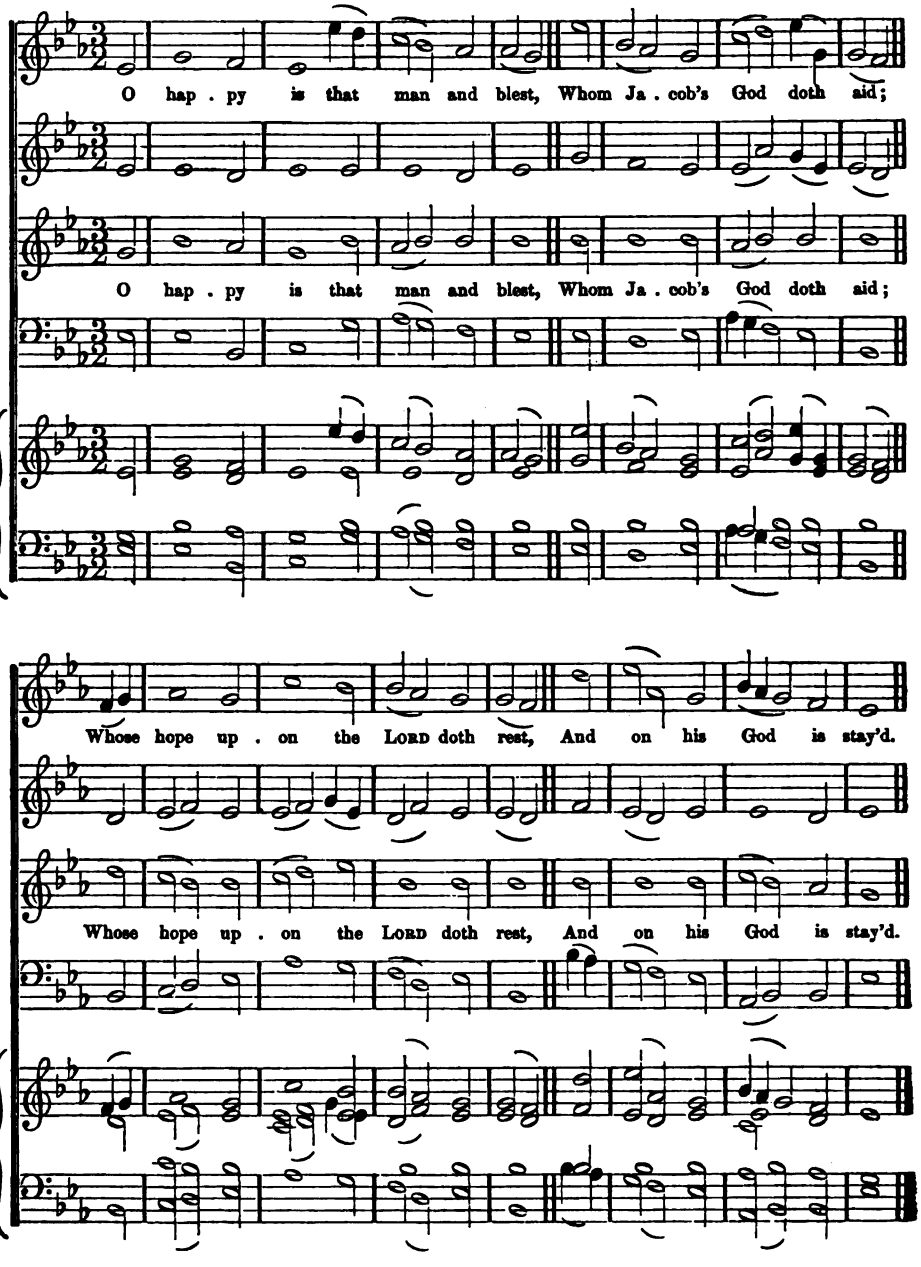
Behold, the man that fears the LORD,
Thus blessed shall he be.
The LORD shall out of Sion give
His blessing unto thee:

Thou shalt Jerus'lem's good behold
Whilst thou on earth dost dwell.
Thou shalt thy children's children see,
And peace on Israel.

Ps. cxlvi. 5—9.

LXII.—MANCHESTER, or CHARMOUTH.—C. M.

Dr. Robert Wainwright. Obit 1782.



Who made the earth and heavens high,
  Who made the swelling deep,
And all that is within the same;
  Who truth doth ever keep:

Who righteous judgment executes
  For those oppress'd that be,
Who to the hungry giveth food;
  God sets the pris'ners free.

The Lord doth give the blind their sight,
  The bowed down doth raise:
The Lord doth dearly love all those
  That walk in upright ways.

The stranger's shield, the widow's stay,
  The orphan's help, is he:
But yet by him the wicked's way
  Turn'd upside down shall be.

Ps. xcii. 1–6.

LXIII.—BISHOPTHORPE.—C. M.

Dr. Jeremiah Clarke. Obiit 1707.

To ren . der thanks un . to the Lord It is a come . ly thing,

To ren . der thanks un . to the Lord It is a come . ly thing,

And to thy name, O thou most High, Due praise a . loud to sing.

And to thy name, O thou most High, Due praise a . loud to sing.

Thy loving-kindness to shew forth
When shines the morning light;
And to declare thy faithfulness
With pleasure ev'ry night,

On a ten-stringed instrument,
Upon the psaltery,
And on the harp with solemn sound,
And grave sweet melody.

For thou, Lord, by thy mighty works
Hast made my heart right glad;
And I will triumph in the works
Which by thine hands were made.

How great, Lord, are thy works! each thought
Of thine a deep it is:
A brutish man it knoweth not;
Fools understand not this.

Ps. xxv. 12—16.

LXIV.—SARAH.—S. M.

Dr. Samuel Arnold.
Obiit 1808.

What man is he that fears The Lord, and doth him serve?

What man is he that fears The Lord, and doth him serve?

Him shall he teach the way that he Shall chuse, and still ob . serve.

Him shall he teach the way that he Shall chuse, and still ob . serve.

His soul shall dwell at ease;
And his posterity
Shall flourish still, and of the earth
Inheritors shall be.

With those that fear him is
The secret of the Lord;
The knowledge of his covenant
He will to them afford.

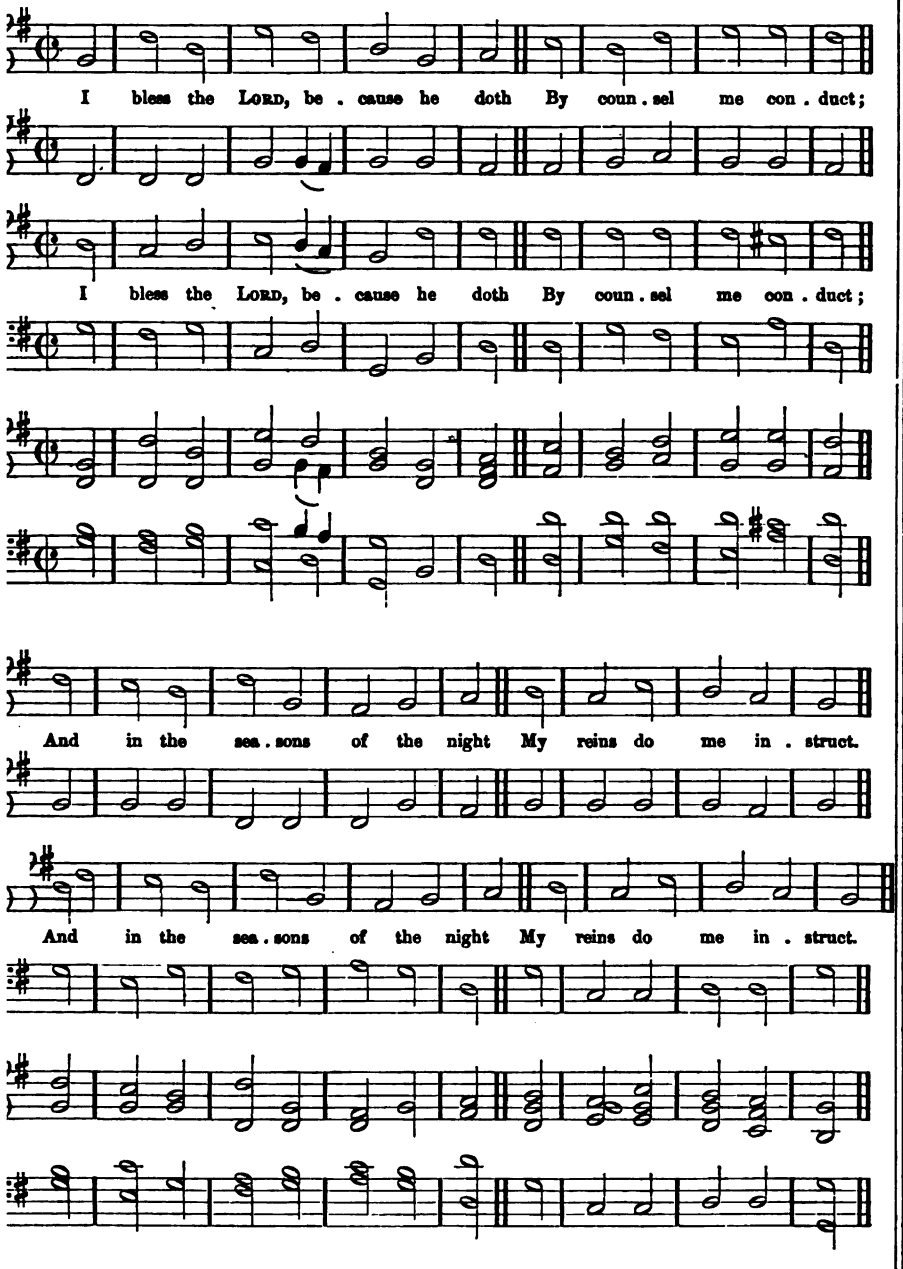
Mine eyes upon the Lord
Continually are set;
For he it is that shall bring forth
My feet out of the net.

Turn unto me thy face,
And to me mercy show;
Because that I am desolate,
And am brought very low.

xvi. 7–11.

LXV.—DURHAM.—C. M.

From Ravenscroft's Collection. London, 1633.



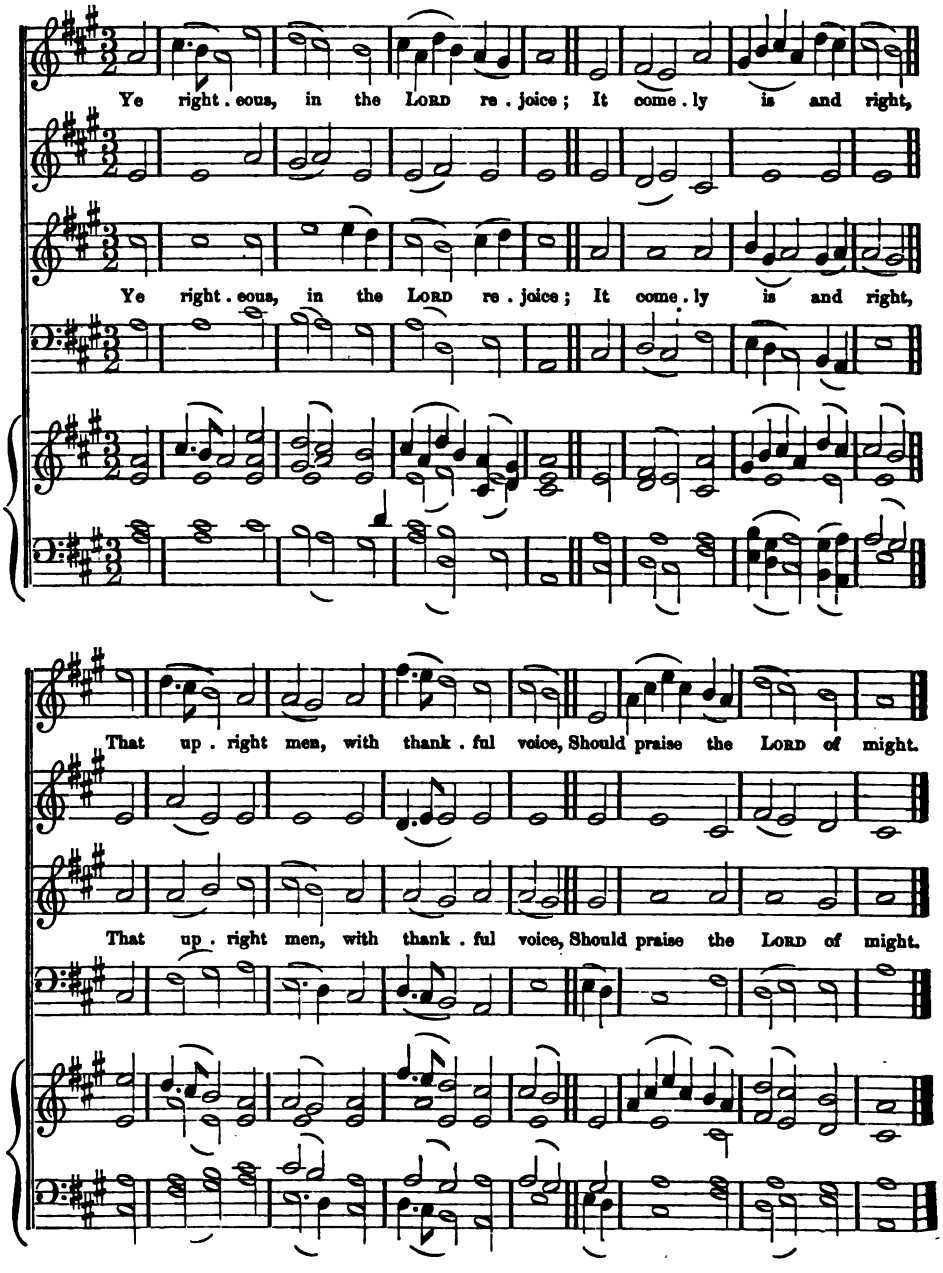
Before me still the Lord I set;
  Sith it is so that he
Doth ever stand at my right hand,
  I shall not moved be.

Because of this my heart is glad,
  And joy shall be exprest
Ev'n by my glory; and my flesh
  In confidence shall rest.

Because my soul in grave to dwell
  Shall not be left by thee;
Nor wilt thou give thine Holy One
  Corruption to see.

Thou wilt me shew the path of life:
  Of joys there is full store
Before thy face; at thy right hand
  Are pleasures evermore.

Ps. xxxiii. 1–6. **LXVI.—ABINGDON.—C. M.** Dr. Heighington.



Praise God with harp, and unto him
Sing with the psaltery;
Upon a ten-string'd instrument
Make ye sweet melody.

A new song to him sing, and play
With loud noise skilfully;
For right is God's word, all his works
Are done in verity.

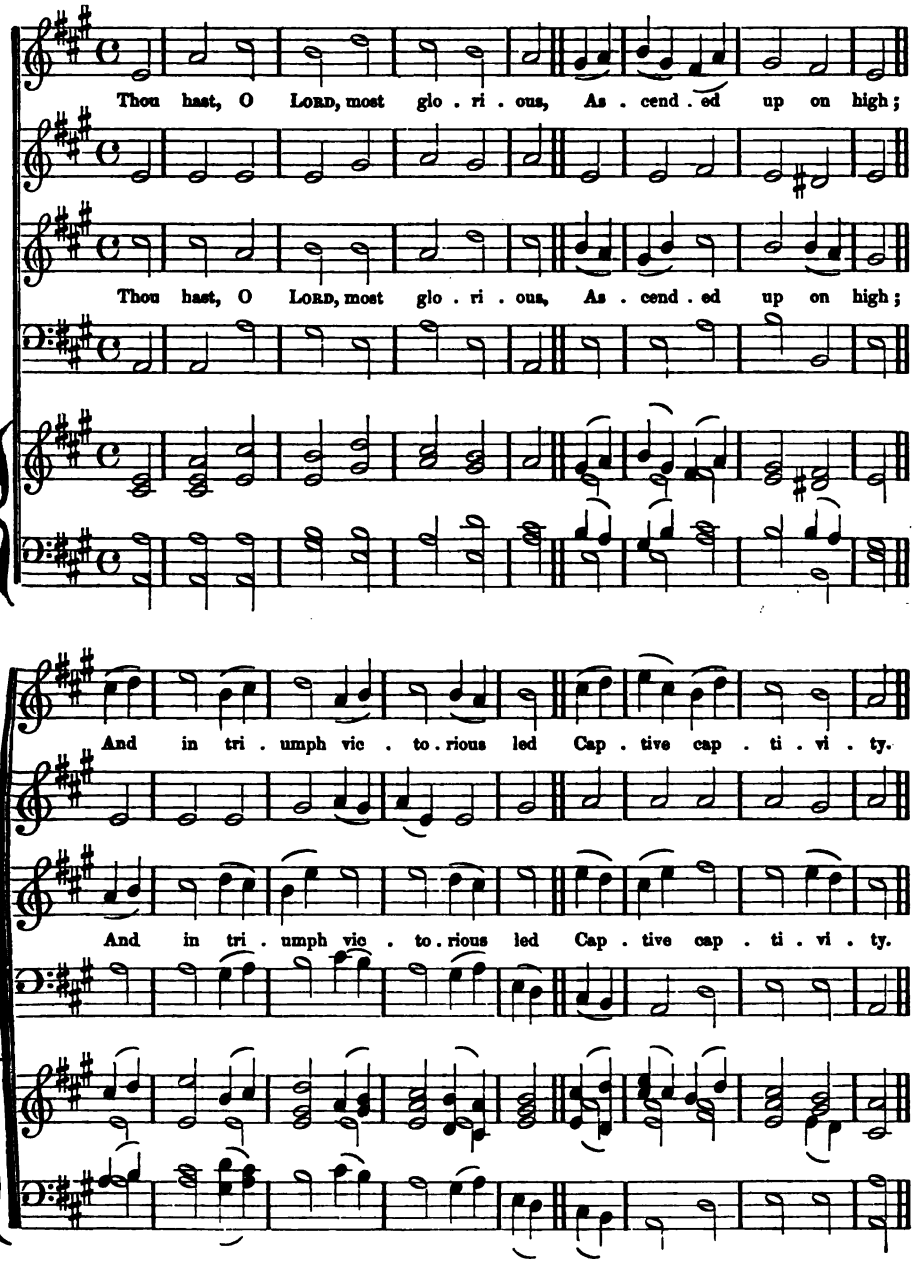
To judgment and to righteousness
A love he beareth still;
The loving-kindness of the Lord
The earth throughout doth fill.

The heavens by the word of God
Did their beginning take;
And by the breathing of his mouth
He all their hosts did make.

Ps. LXVIII. 18–21.

LXVII.—SHEFFIELD.—C. M.

WILLIAM MATHER. Obiit 1808.



Thou hast received gifts for men,
For such as did rebel;
Yea, ev'n for them, that God the LORD
In midst of them might dwell.

Bless'd be the LORD, who is to us
Of our salvation God;
Who daily with his benefits
Us plenteously doth load.

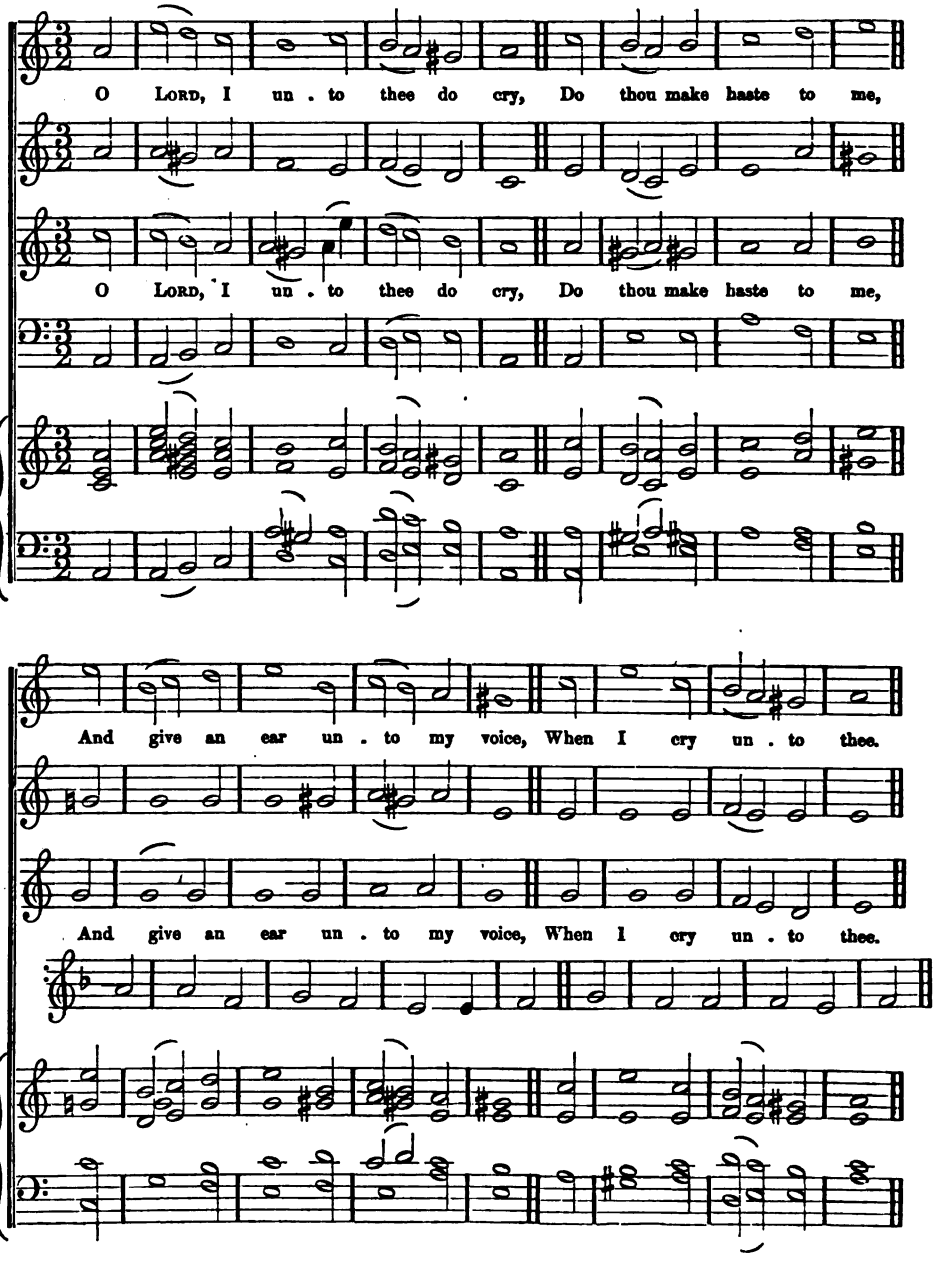
He of salvation is the God,
Who is our God most strong;
And unto God the LORD from death
The issues do belong.

But surely God shall wound the head
Of those that are his foes;
The hairy scalp of him that still
On in his trespass goes.

Ps. cxli. 1—5.

LXVIII.—CROWLE.—C. M.

Dr. Maurice Greene. Obit 1755.



As incense let my prayer be
  Directed in thine eyes;
And the uplifting of my hands
  As th' ev'ning sacrifice.

Set, Lord, a watch before my mouth,
  Keep of my lips the door.
My heart incline thou not unto
  The ills I should abhor,

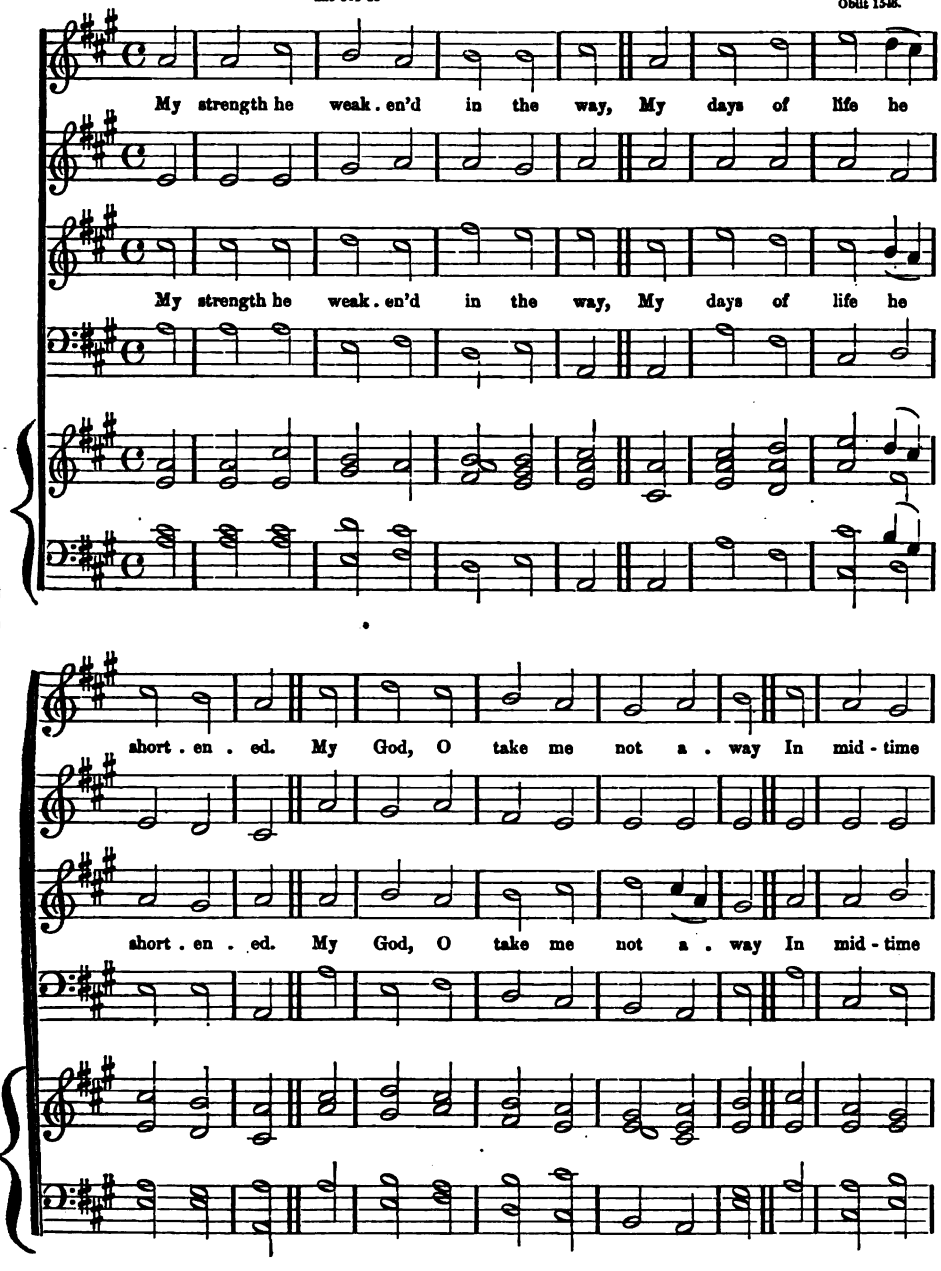
To practise wicked works with men
  That work iniquity;
And with their delicates my taste
  Let me not satisfy.

Let him that righteous is me smite,
  It shall a kindness be;
Let him reprove, I shall it count
  A precious oil to me.

Ps. CII. 23—28.
See. ver.

LXIX.—LUTHER'S HYMN.—L. M.

MARTIN LUTHER.
Obiit 1546.

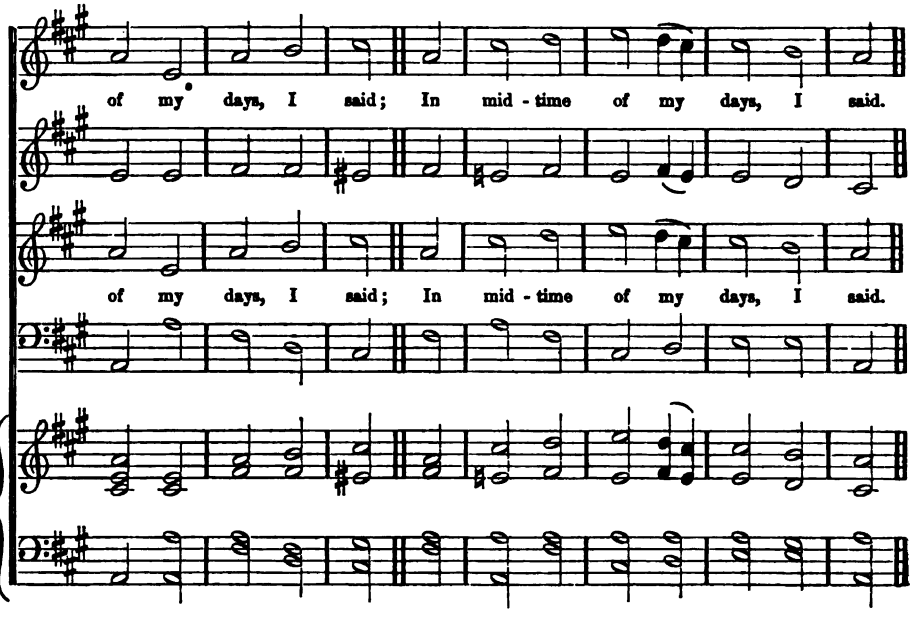


Thy years throughout all ages last.
Of old thou hast established
The earth's foundation firm and fast:
Thy mighty hands the heav'ns have made.

They perish shall, as garments do,
But thou shalt evermore endure;
As vestures, thou shalt change them so;
And they shall all be changed sure:

But from all changes thou art free;
Thy endless years do last for aye.
Thy servants, and their seed who be,
Establish'd shall before thee stay.

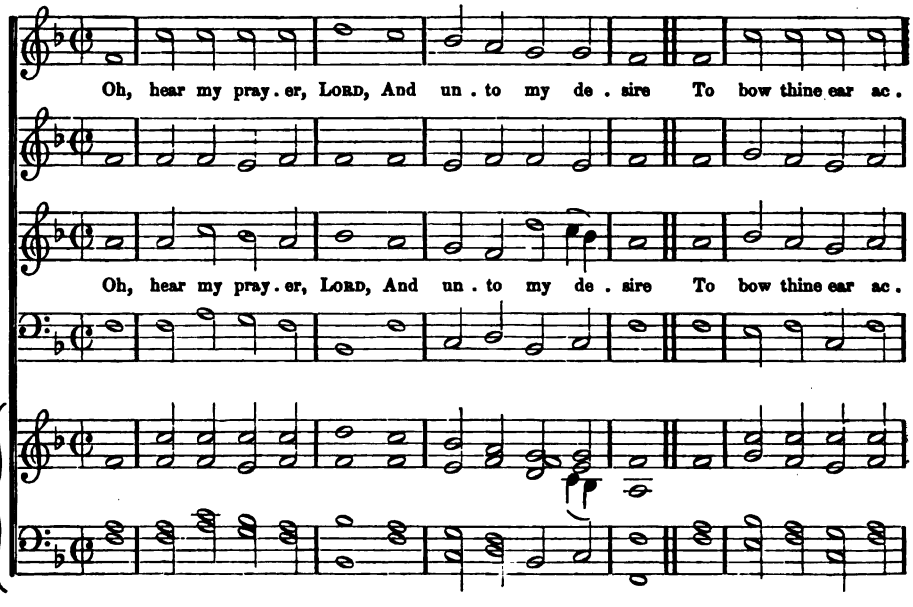
LUTHER'S HYMN—*continued.*



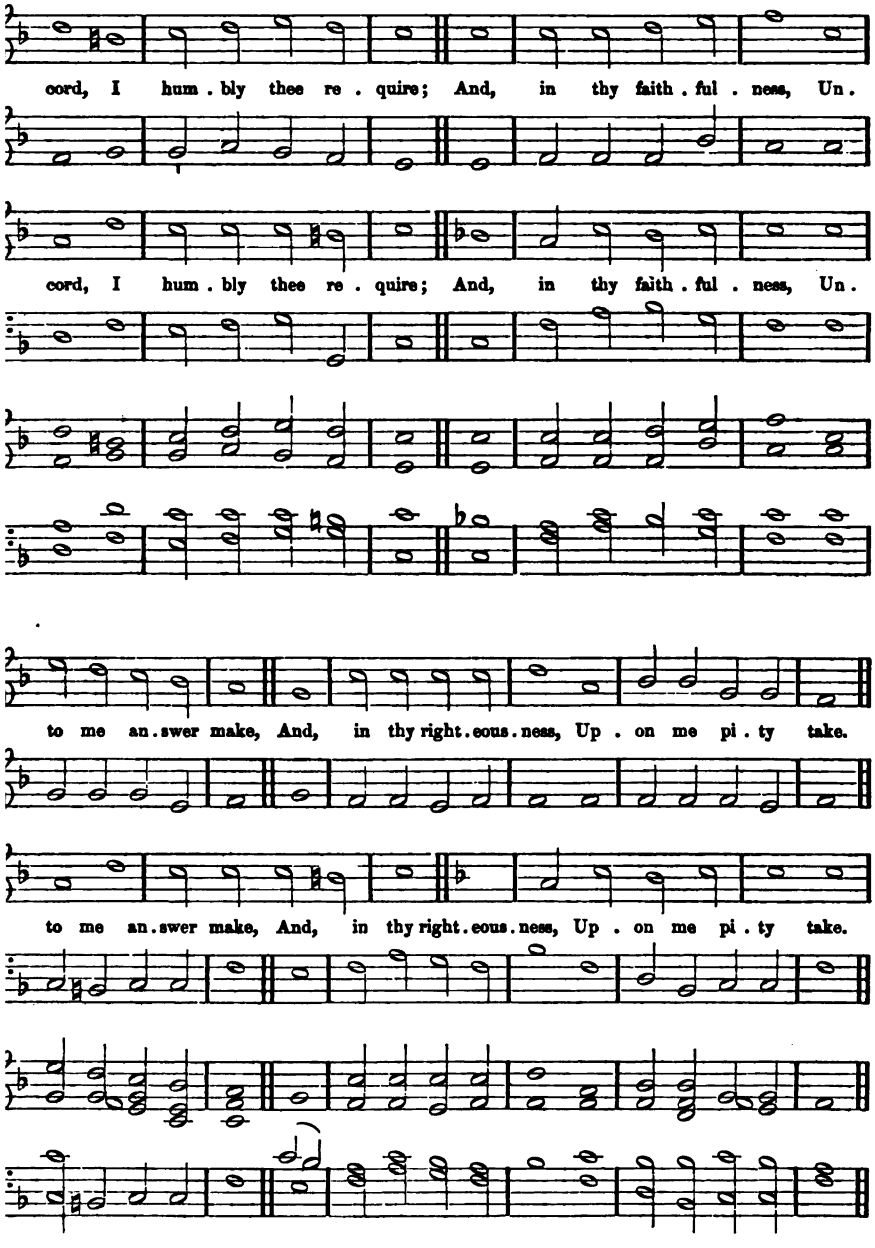
Ps. CXLIII.—*Sec. ver.*

LXX.—OLD 143D.—P. M.

From JOHN KNOX'S Psalms. Edinburgh, 1556.



OLD 143D—*continued.*



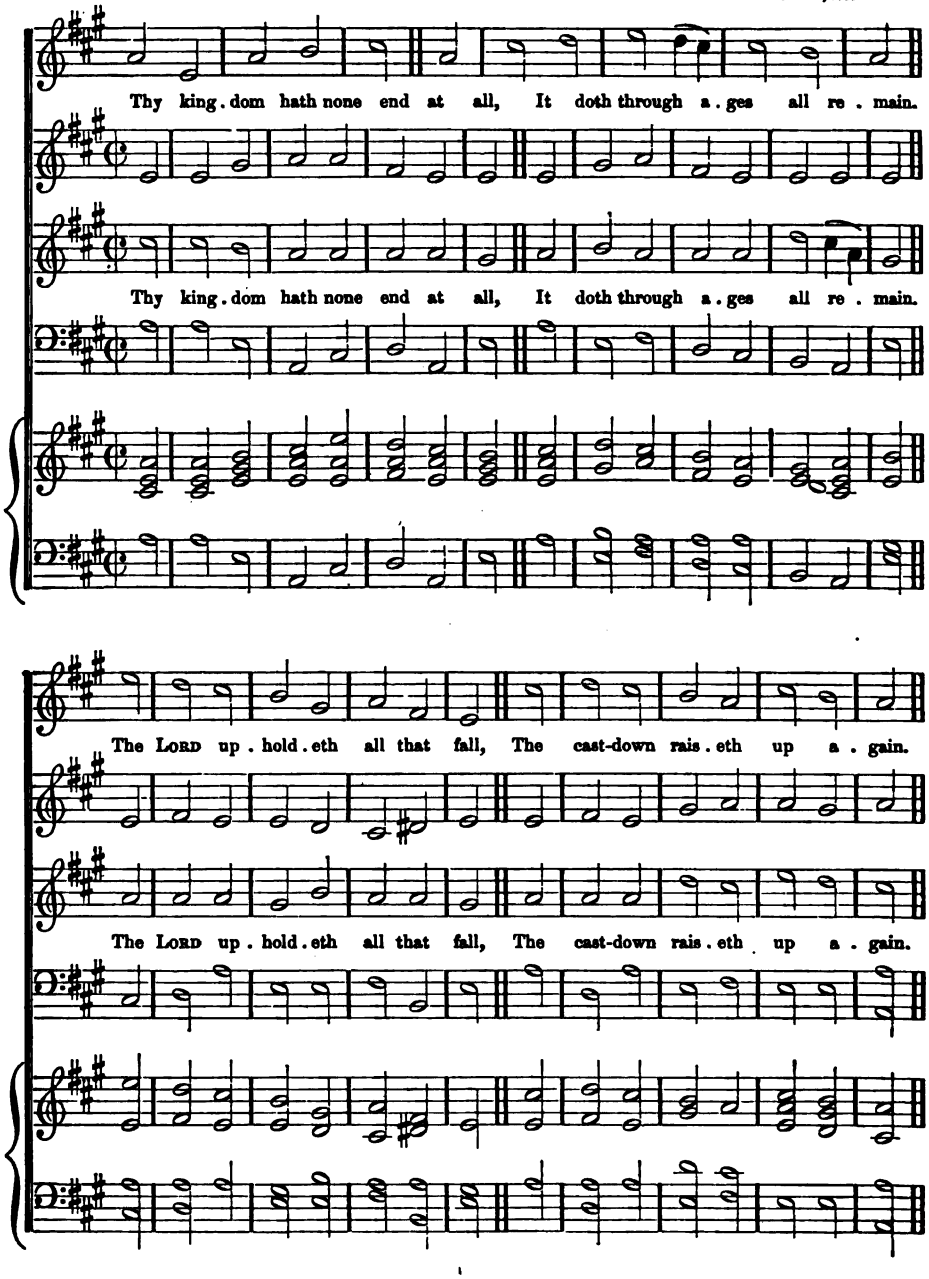
In judgment enter not
With me thy servant poor;
For why, this well I wot,
No sinner can endure
The sight of thee, O God:
If thou his deeds shalt try,
He dare make none abode
Himself to justify.

Behold, the cruel foe
Me persecutes with spite,
My soul to overthrow:
Yea, he my life down quite
Unto the ground hath smote,
And made me dwell full low
In darkness, as forgot,
Or men dead long ago.

Ps. CXLV. 13—15, 17, 20, 21.
Sec. ver.

LXXI.—BEZA.—L. M.

From MAROT and BEZA's Psalms.
Geneva, 1562.



The eyes of all things, LORD, attend,
And on thee wait that here do live,
And thou, in season due, dost send
Sufficient food them to relieve.

The LORD is just in his ways all,
And holy in his works each one.
He's near to all that on him call,
Who call in truth on him alone.

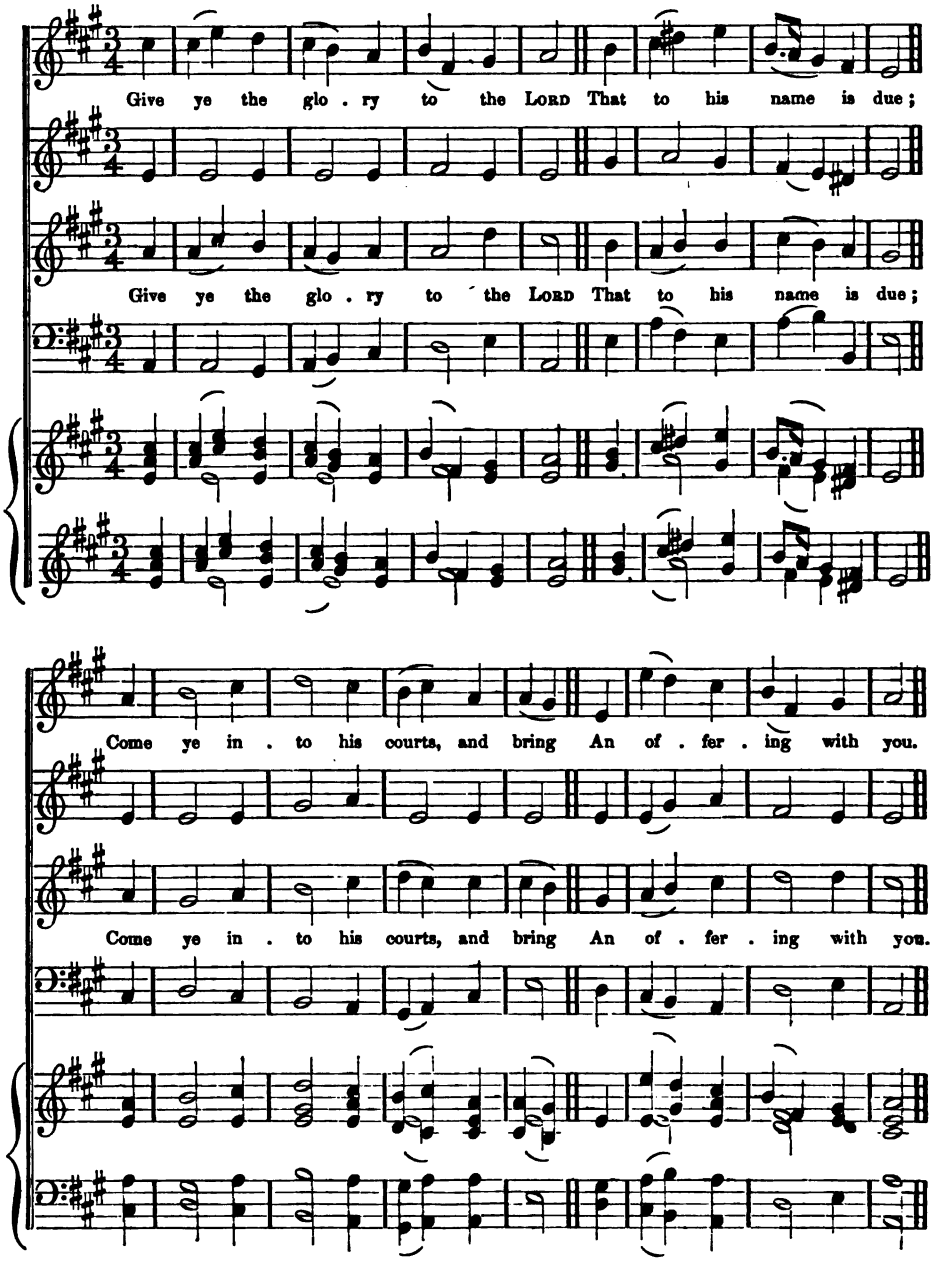
The LORD preserves all, more and less,
That bear to him a loving heart:
But workers all of wickedness
Destroy will he, and clean subvert.

Therefore my mouth and lips I'll frame
To speak the praises of the LORD:
To magnify his holy name
For ever let all flesh accord.

Ps. xcvi. 8, 9, 11–13.

LXXIII.—HOWARD.—C. M.

Dr. Samuel Howard. Obiit 1782.



In beauty of his holiness,
O do the Lord adore;
Likewise let all the earth throughout
Tremble his face before.

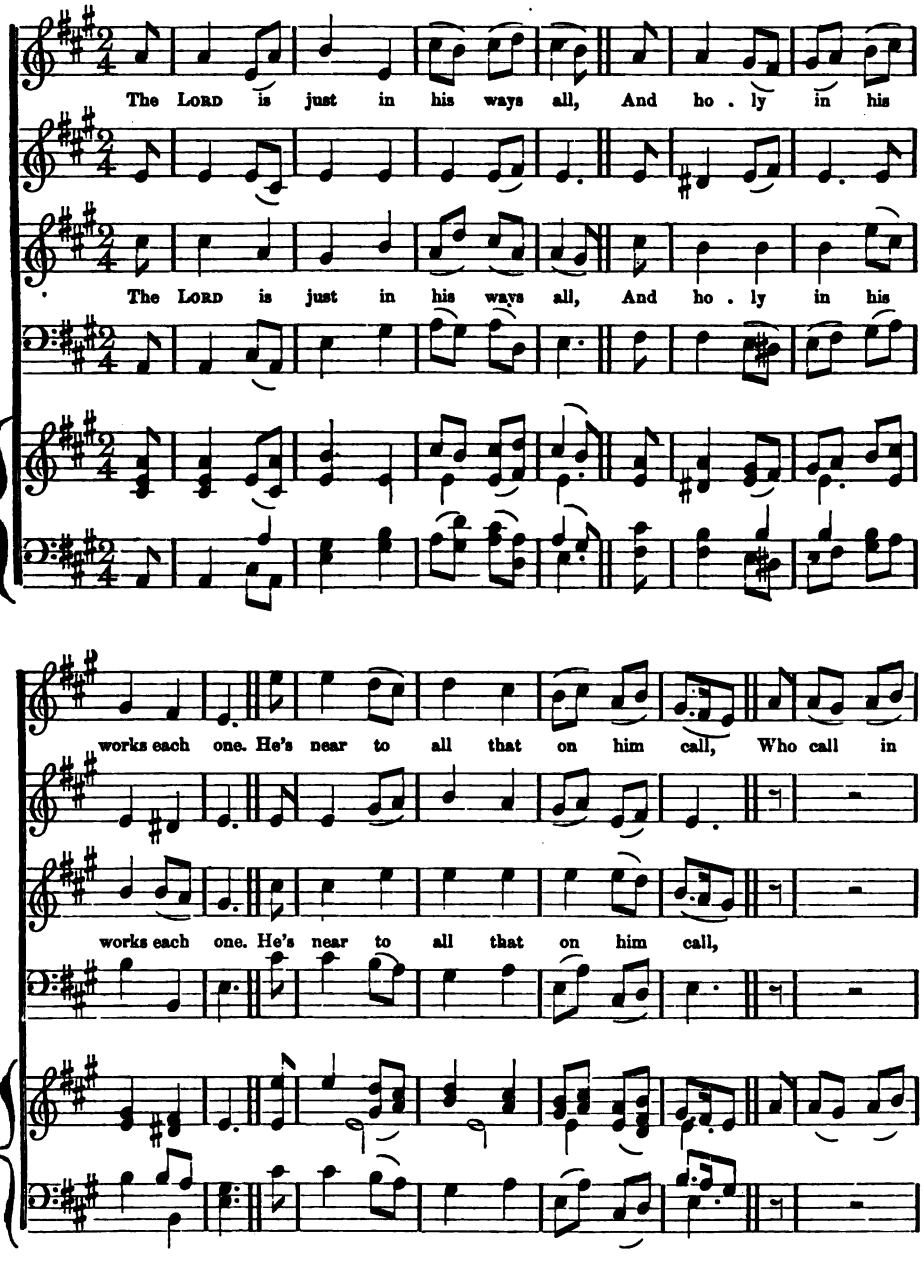
Let heav'ns be glad before the Lord,
And let the earth rejoice;
Let seas, and all that is therein,
Cry out, and make a noise.

Let fields rejoice, and ev'ry thing
That springeth of the earth:
Then woods and ev'ry tree shall sing
With gladness and with mirth

Before the Lord; because he comes,
To judge the earth comes he:
He'll judge the world with righteousness,
The people faithfully.

Ps. CXLV. 17–21.
Sec. ver.

LXXIV.—PORTUGUESE HYMN.—L. M.

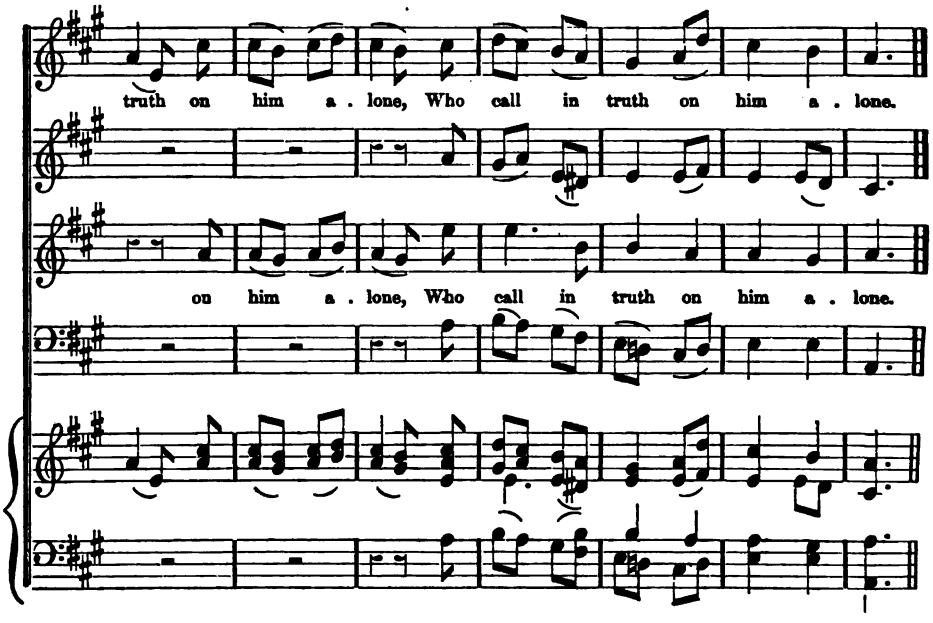


God will the just desire fulfil
Of such as do him fear and dread:
Their cry regard, and hear he will,
And save them in the time of need.

The LORD preserves all, more and less,
That bear to him a loving heart:
But workers all of wickedness
Destroy will he, and clean subvert.

Therefore my mouth and lips I'll frame
To speak the praises of the LORD:
To magnify his holy name
For ever let all flesh accord.

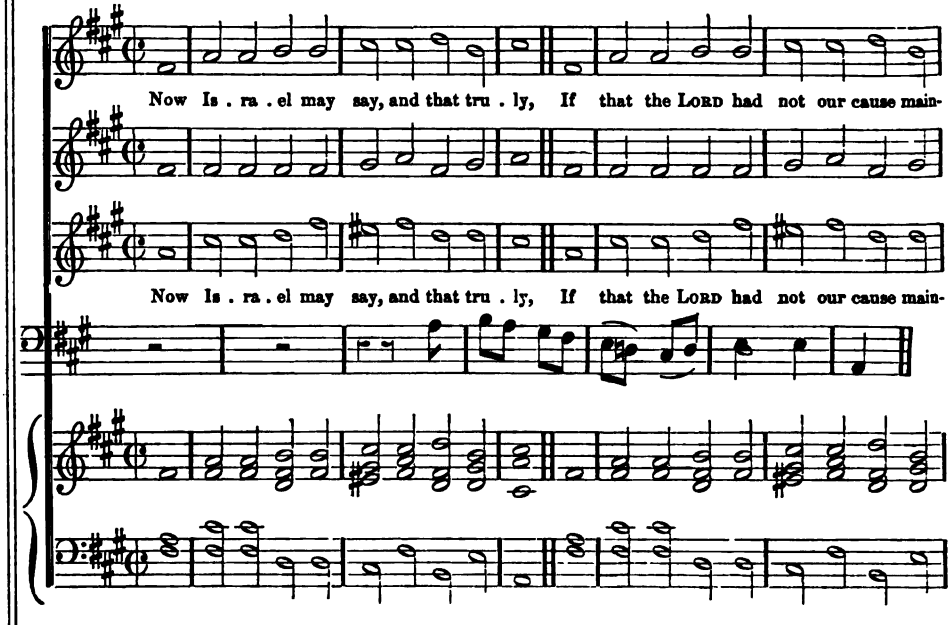
PORTUGUESE HYMN—*continued.*



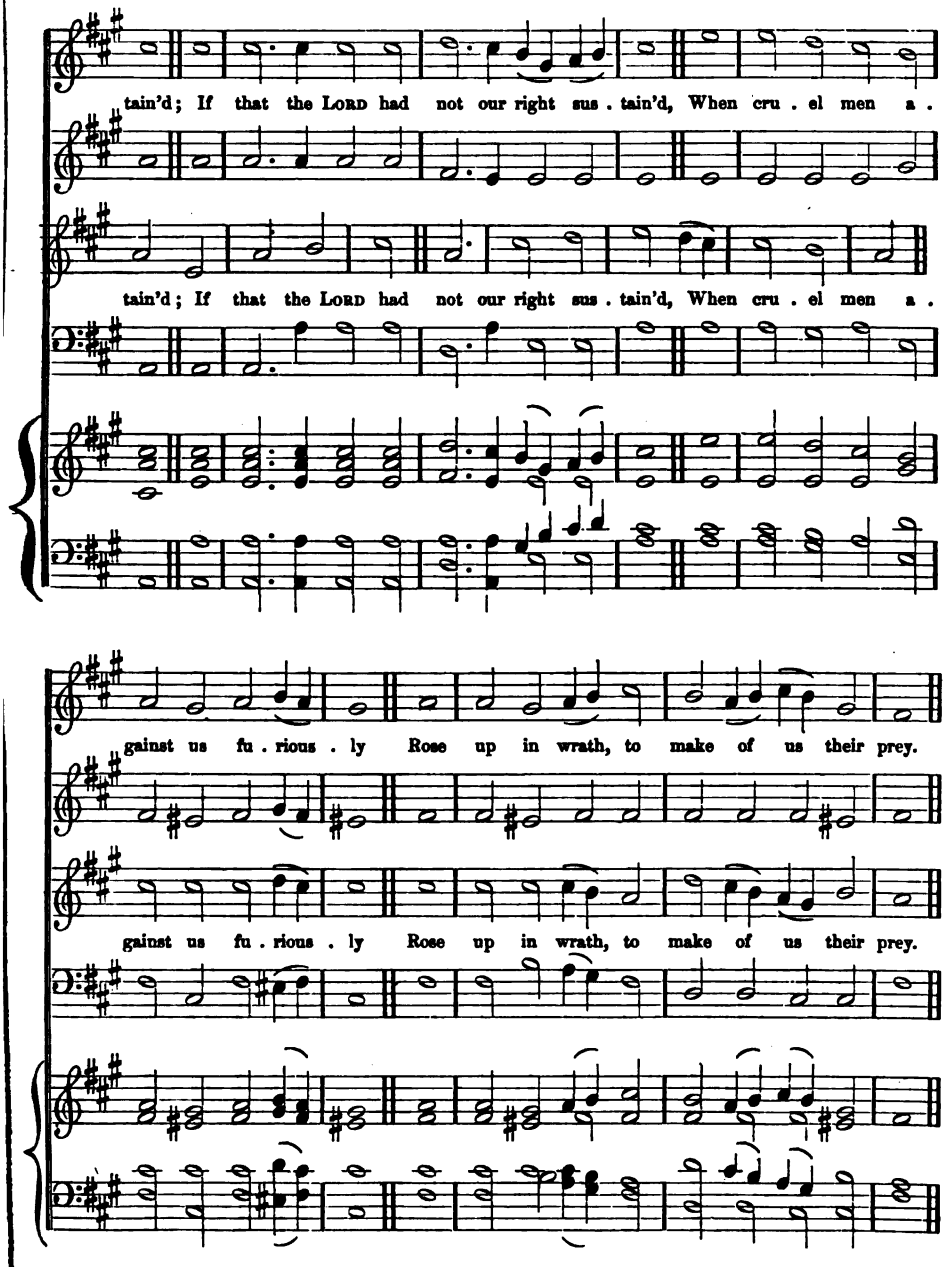
Ps. CXXIV. 1—6.
Sec. ver.

LXXV.—DURIE'S 124TH.—P. M.

From JOHN KNOX's Psalms
Edinburgh, 1633.



DURIE'S 124TH—*continued.*

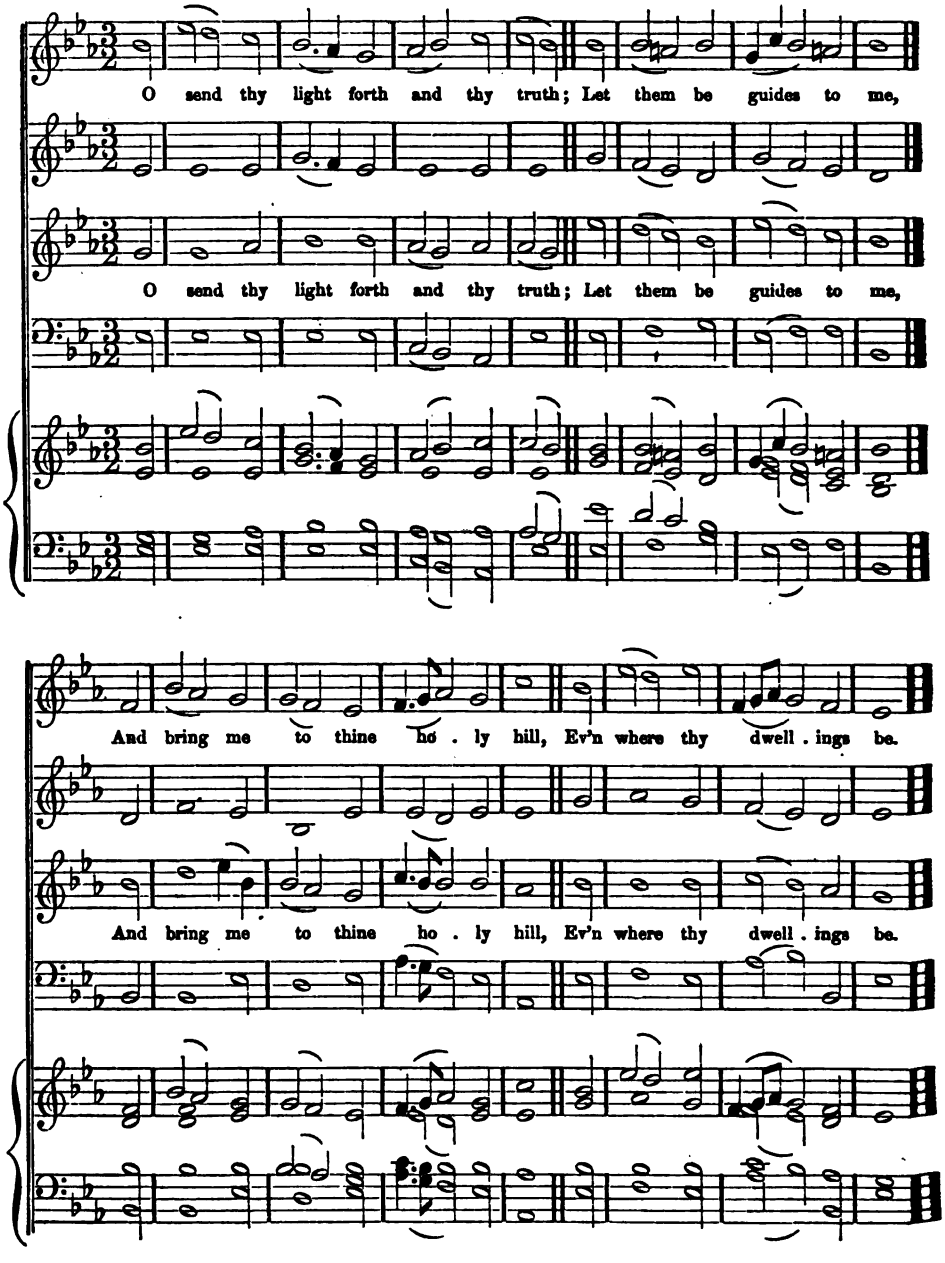


Then certainly
They had devour'd us all,
And swallow'd quick,
For ought that we could deem;
Such was their rage,
As we might well esteem.
And as fierce floods
Before them all things drown,
So had they brought
Our soul to death quite down.

Ps. xliii. 3–5.

LXXVI.—HARRINGTON.—C. M.

Henry Harrington, M.D.
Obiit 1816.

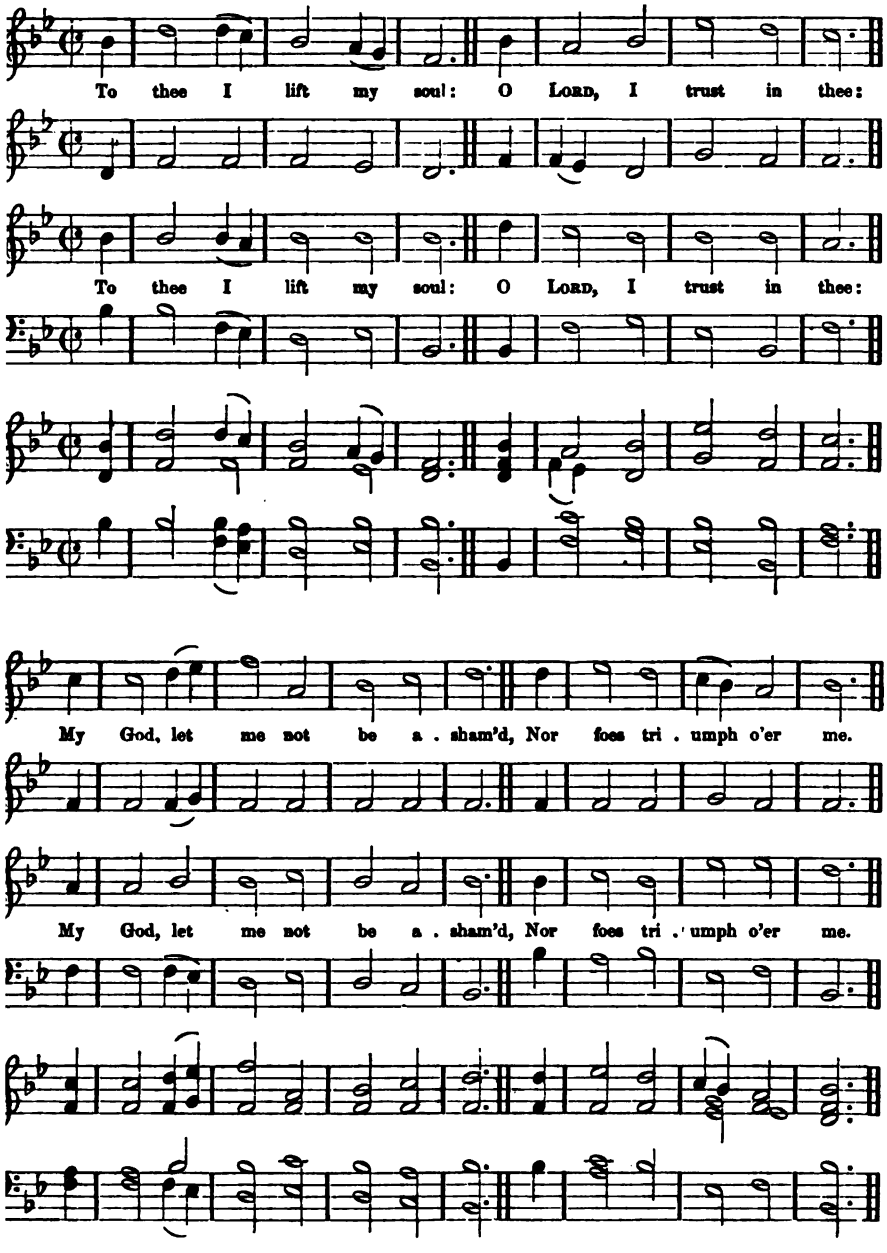


Then will I to God's altar go,
To God my chiefest joy:
Yea, God, my God, thy name to praise
My harp I will employ.

Why art thou then cast down, my soul?
What should discourage thee?
And why with vexing thoughts art thou
Disquieted in me?

Still trust in God; for him to praise
Good cause I yet shall have:
He of my count'nance is the health,
My God that doth me save.

Ps. xxv. 1 6. **LXXVII.—PAKEFIELD.—S. M.** Rev. Wm. Jones.



Let none that wait on thee
  Be put to shame at all;
But those that without cause transgress,
  Let shame upon them fall.

Shew me thy ways, O Lord;
  Thy paths, O teach thou me:
And do thou lead me in thy truth,
  Therein my teacher be:

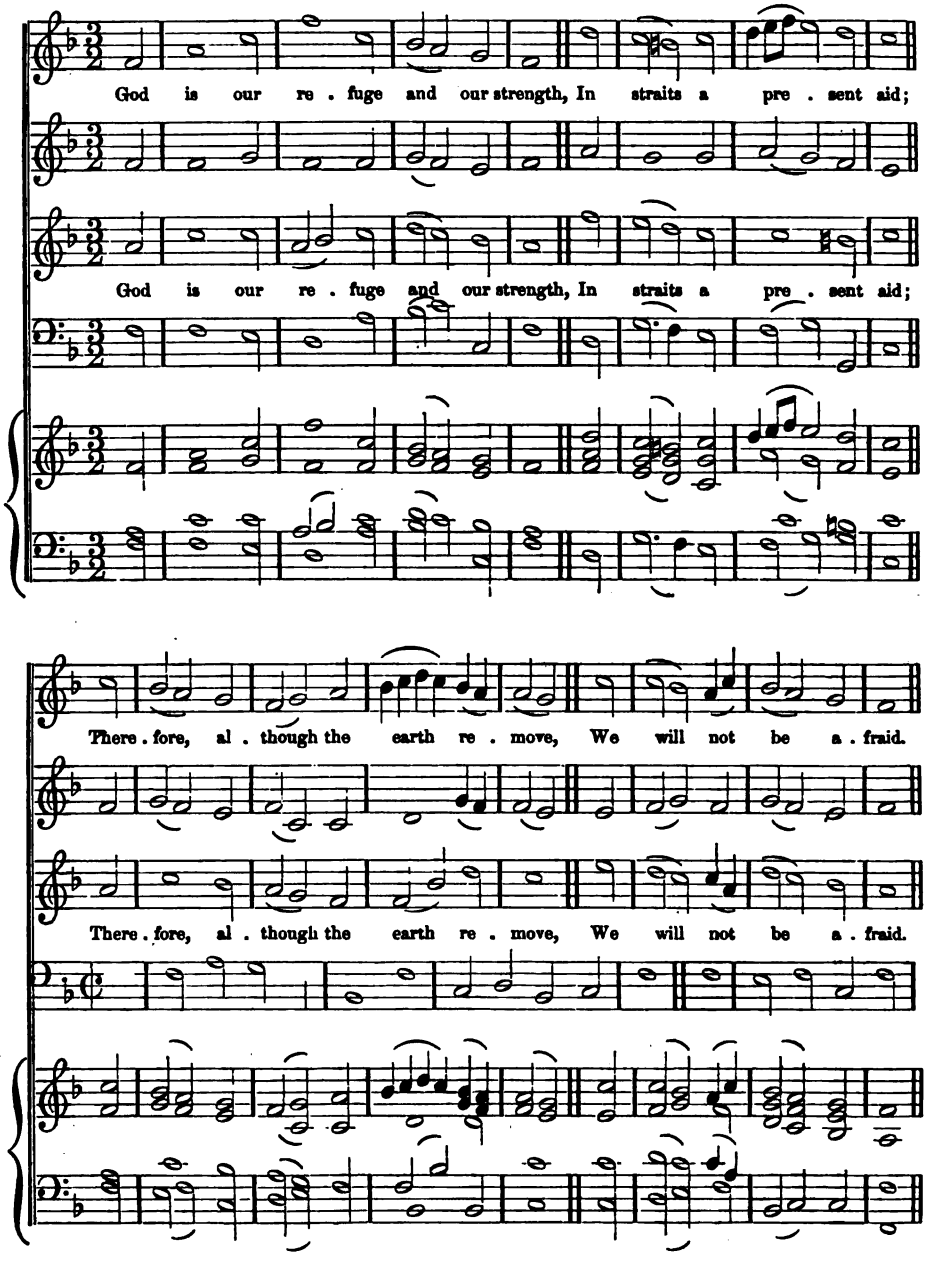
For thou art God that dost
  To me salvation send,
And I upon thee all the day
  Expecting do attend.

Thy tender mercies, Lord,
  I pray thee to remember,
And loving-kindnesses; for they,
  Have been of old for ever.

Ps. xlvi. 1—5, 7.

LXXVIII.—LIVERPOOL.—C. M.

Dr. Robert Wainwright. Obit 1768.



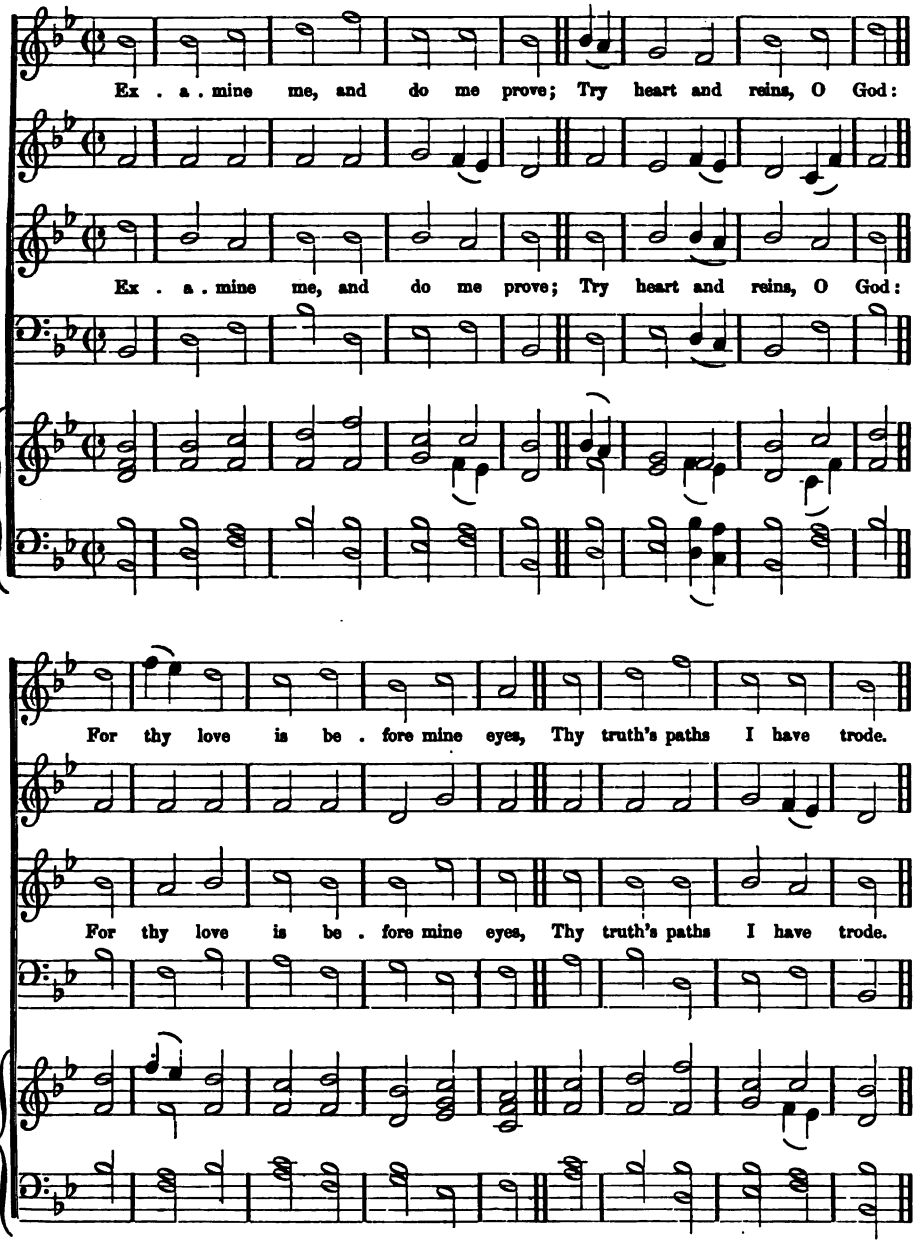
Though hills amidst the seas be cast;
Though waters roaring make,
And troubled be; yea, though the hills
By swelling seas do shake.

A river is, whose streams do glad
The city of our God;
The holy place, wherein the Lord
Most high hath his abode.

God in the midst of her doth dwell;
Nothing shall her remove:
The Lord to her an helper will,
And that right early, prove.

The Lord of hosts upon our side
Doth constantly remain:
The God of Jacob's our refuge,
Us safely to maintain.

Ps. xxvi. 2–8. **LXXIX.—ZUINGLE.—C. M.** Old Swiss Tune.



With persons vain I have not sat,
Nor with dissemblers gone:
Th' assembly of ill men I hate;
To sit with such I shun.

Mine hands in innocence, O Lord,
I'll wash and purify;
So to thine holy altar go,
And compass it will I:

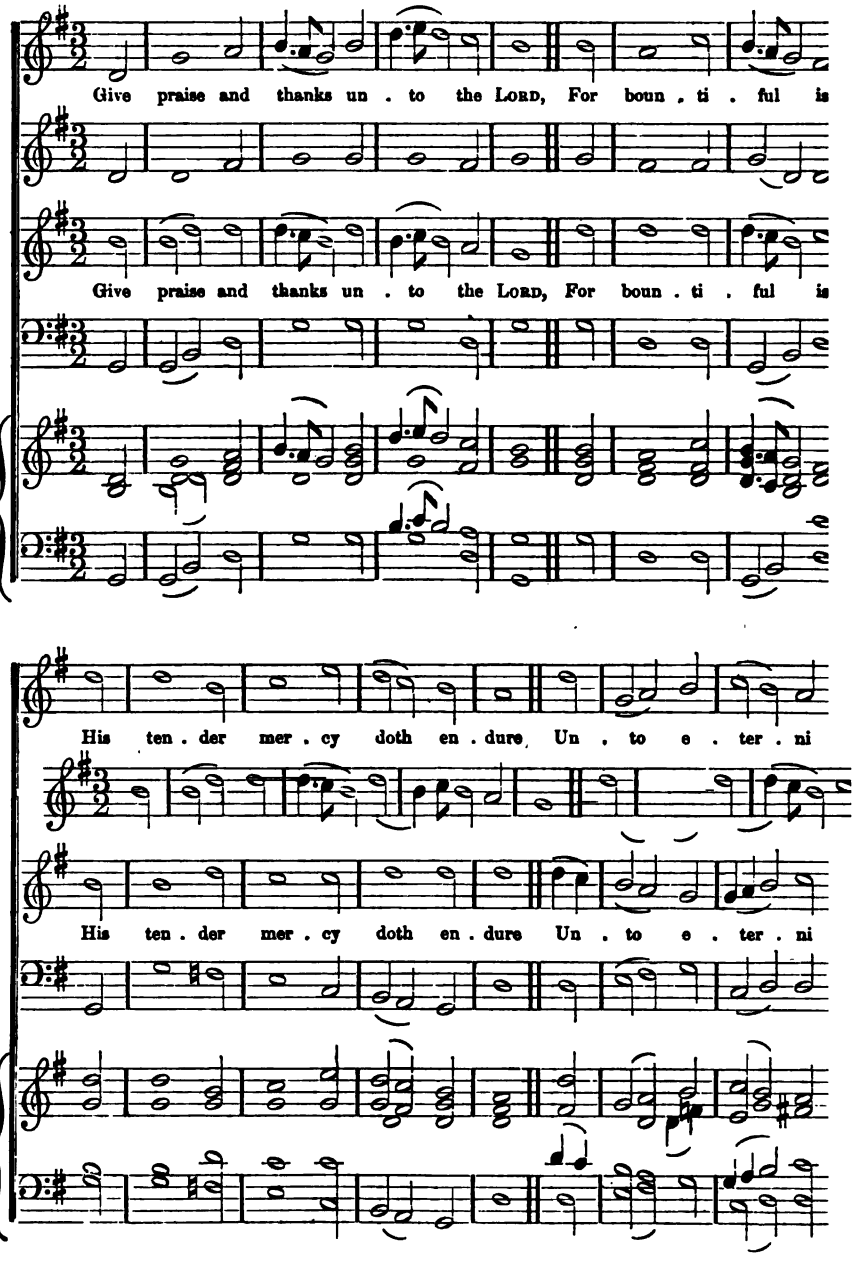
That I, with voice of thanksgiving,
May publish and declare,
And tell of all thy mighty works,
That great and wondrous are.

The habitation of thy house,
Lord, I have loved well;
Yea, in that place I do delight
Where doth thine honour dwell.

Ps. cvi. 1—6.

LXXX.—GLASGOW.—C. M.

John Flourish


Give praise and thanks un . to the LORD, For boun . ti . ful is
Give praise and thanks un . to the LORD, For boun . ti . ful is
His ten . der mer . cy doth en . dure Un . to e . ter . ni
His ten . der mer . cy doth en . dure Un . to e . ter . ni

God's mighty works who can express?
Or shew forth all his praise?
Blessed are they that judgment keep,
And justly do always.

Remember me, LORD, with that love
Which thou to thine dost bear;
With thy salvation, O my God,
To visit me draw near:

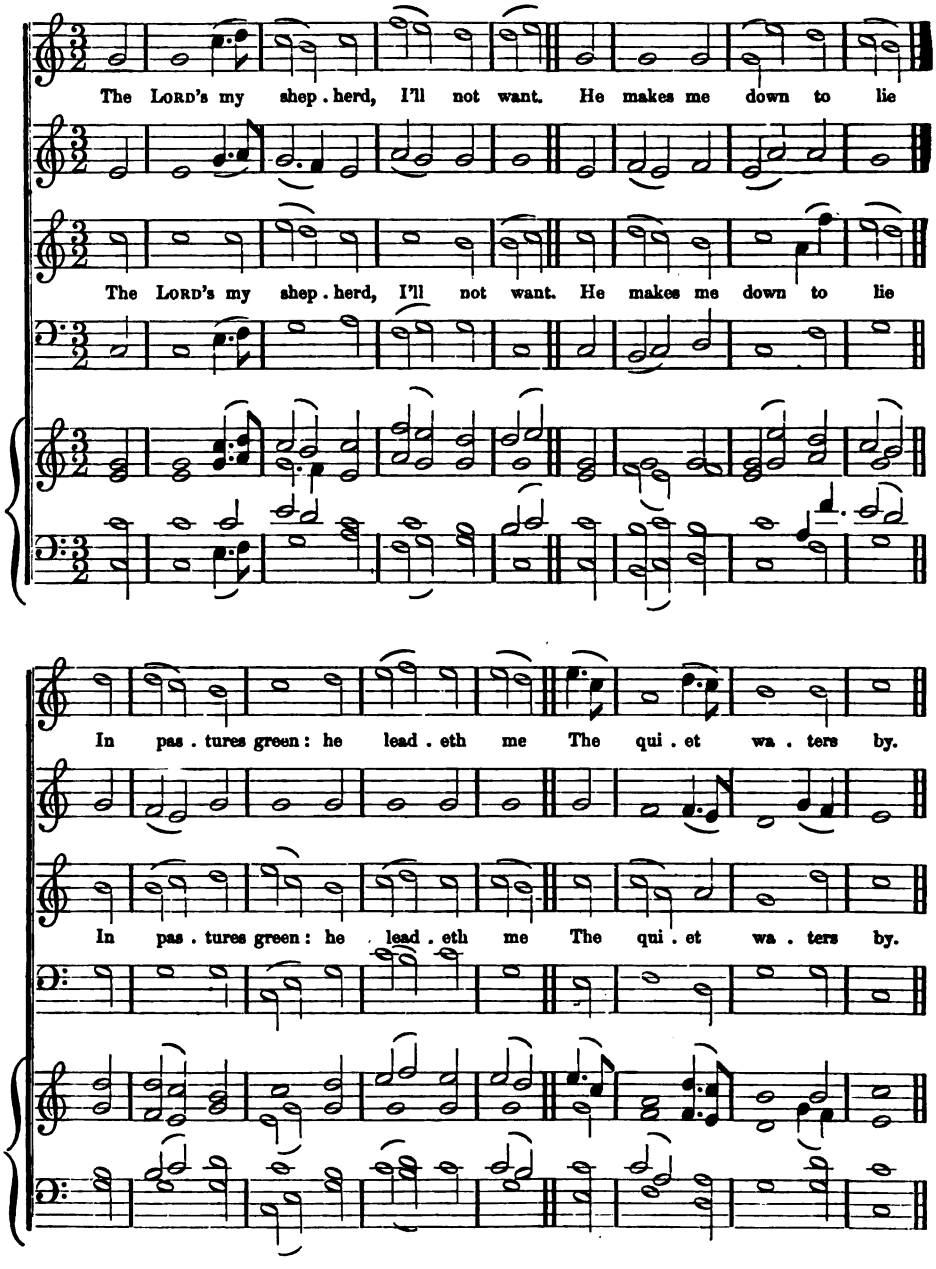
That I thy chosen's good may see,
And in their joy rejoice;
And may with thine inheritance
Triumph with cheerful voice.

We with our fathers sinned have,
And of iniquity
Too long we have the workers been;
We have done wickedly.

Ps. xxiii. 1–6.

LXXXII.—NEW ST. ANN'S.—C. M.

Ascribed to Dr. Croft.—Obit 1727.



My soul he doth restore again;
And me to walk doth make
Within the paths of righteousness,
Ev'n for his own name's sake.

Yea, though I walk in death's dark vale,
Yet will I fear none ill:
For thou art with me; and thy rod
And staff me comfort still.

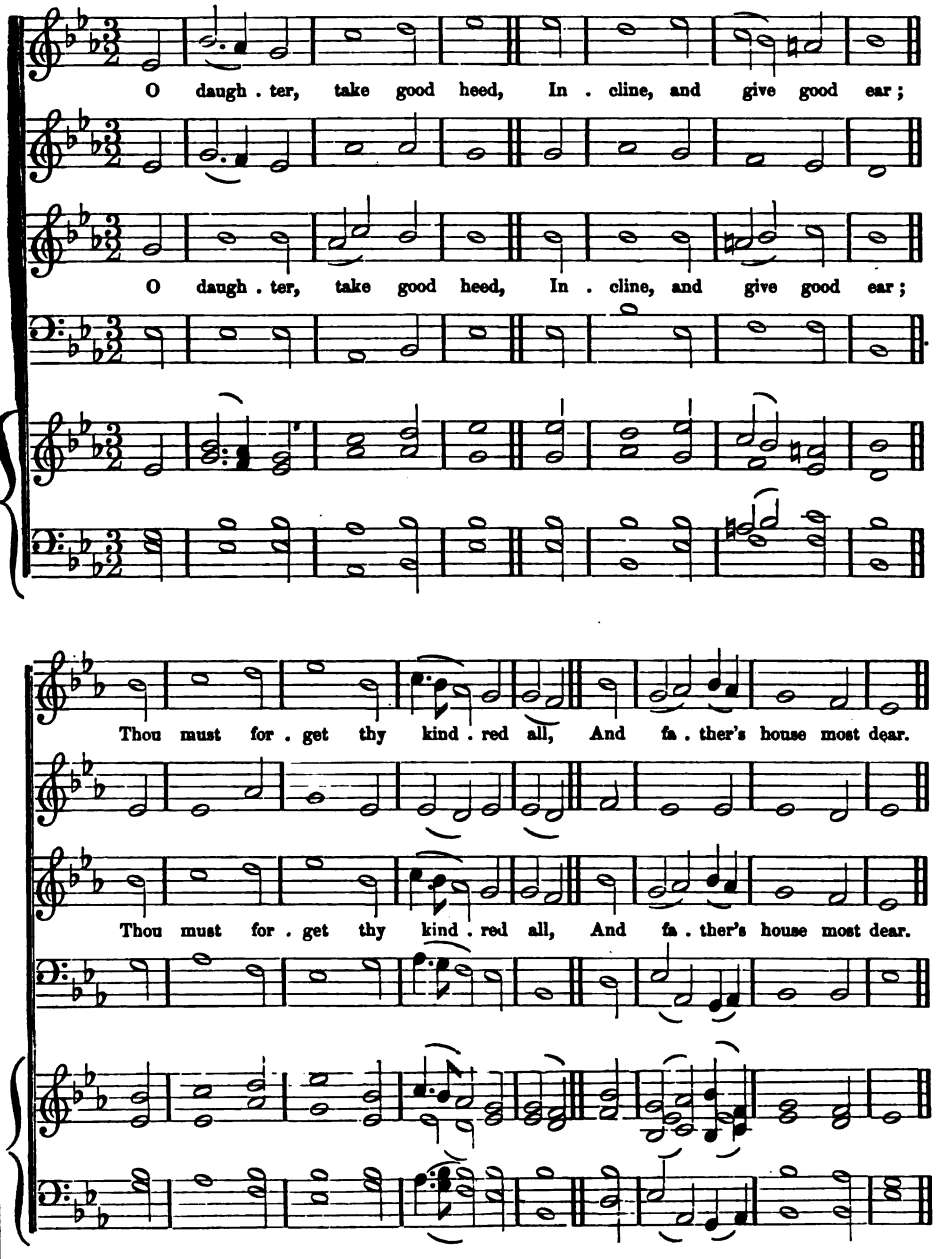
My table thou hast furnished
In presence of my foes;
My head thou dost with oil anoint,
And my cup overflows.

Goodness and mercy all my life
Shall surely follow me:
And in God's house for evermore
My dwelling-place shall be.

Ps. XLV. 10—14.
Sec. ver.

LXXXIII.—SUTTON.—S. M.

WITTON.



Thy beauty to the King
Shall then delightful be:
And do thou humbly worship him,
Because thy LORD is he.

The daughter then of Tyre
There with a gift shall be,
And all the wealthy of the land
Shall make their suit to thee.

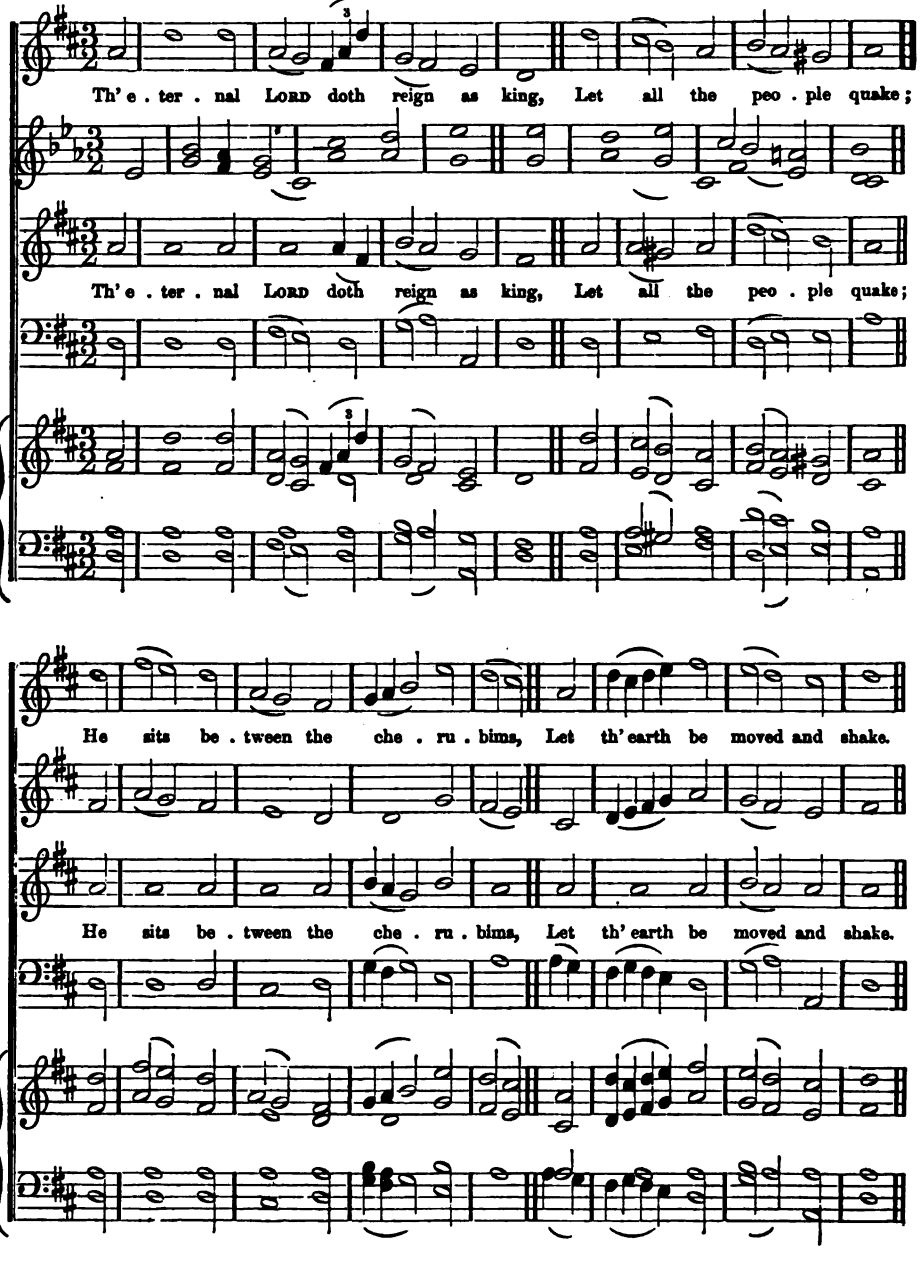
The daughter of the King
All glorious is within;
And with embroideries of gold
Her garments wrought have been.

She cometh to the King
In robes with needle wrought;
The virgins that do follow her
Shall unto thee be brought.

Ps. xcix. 1—6.

LXXXIV.—PECKHAM.—C. M.

Isaac Smith. Died about the beginning of the present century.



The Lord in Sion great and high
Above all people is;
Thy great and dreadful name (for it
Is holy) let them bless.

The king's strength also judgment loves;
Thou settlest equity:
Just judgment thou dost execute
In Jacob righteously.

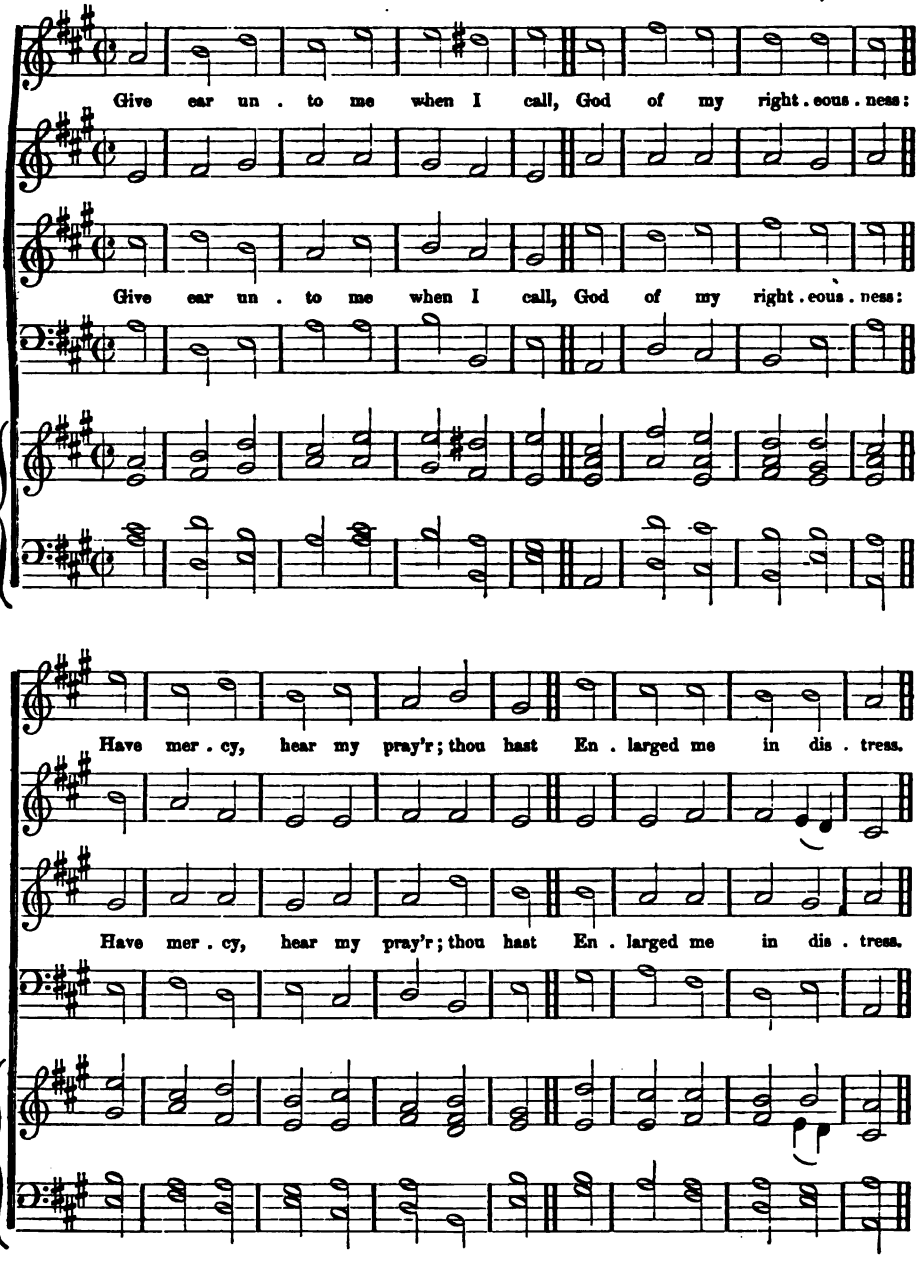
The Lord our God exalt on high,
And rev'rently do ye
Before his footstool worship him:
The Holy One is he.

Moses and Aaron 'mong his priests,
Samuel, with them that call
Upon his name: these call'd on God,
And he them answer'd all.

Ps. iv. 1—6.

LXXXV.—SALISBURY.—C. M.

From Ravenscroft's Collection. London, 1638.



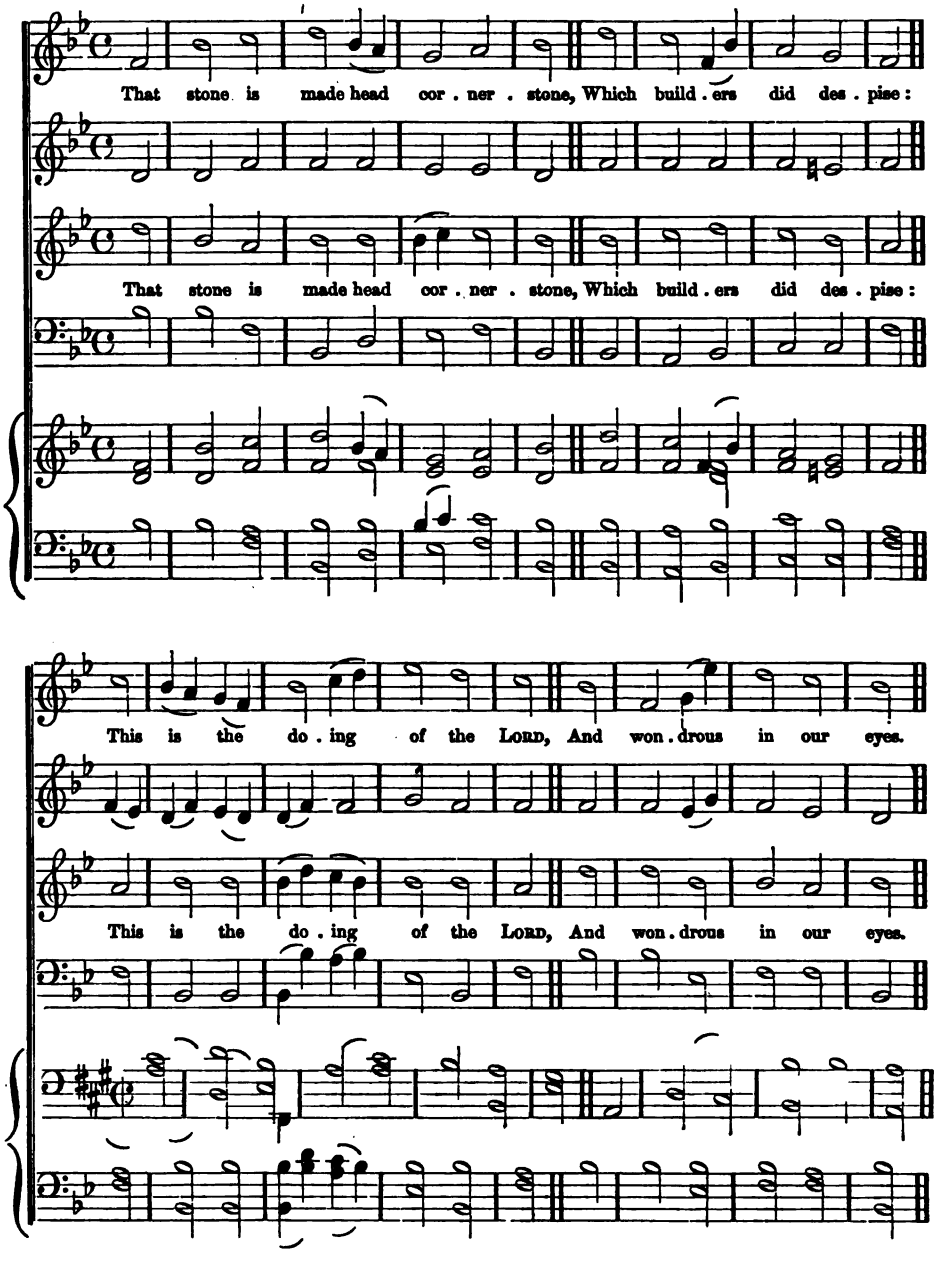
O ye the sons of men! how long
  Will ye love vanities?
How long my glory turn to shame,
  And will ye follow lies?

But know, that for himself the Lord
  The godly man doth chuse:
The Lord, when I on him do call,
  To hear will not refuse.

Fear, and sin not; talk with your heart
  On bed, and silent be.
Off'rings present of righteousness,
  And in the Lord trust ye.

O who will shew us any good?
  Is that which many say:
But of thy countenance the light,
  Lord, lift on us alway.

Ps. CXVIII. 22-29. **LXXXVI.—TIVERTON.—C. M.** GRIGG.



This is the day God made, in it
  We'll joy triumphantly.
Save now, I pray thee, LORD ; I pray,
  Send now prosperity.

Blessed is he in God's great name
  That cometh us to save :
We, from the house which to the LORD
  Pertains, you blessed have.

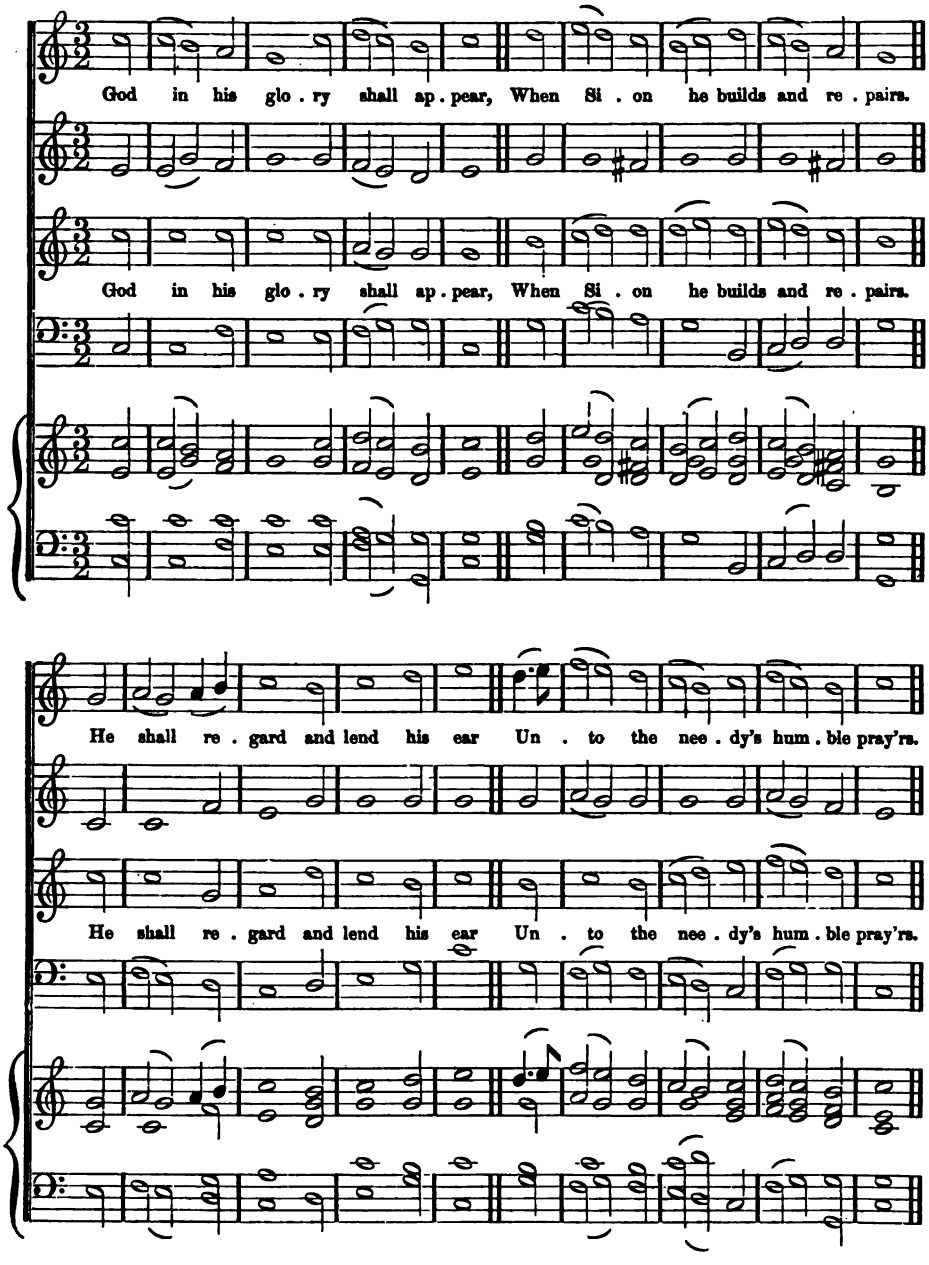
God is the LORD, who unto us
  Hath made light to arise :
Bind ye unto the altar's horns
  With cords the sacrifice.

Thou art my God, I'll thee exalt ;
  My God, I will thee praise.
Give thanks to God, for he is good :
  His mercy lasts always.

Ps. CII. 16–24.
See. ver.

LXXXVII.—WAREHAM.—L. M.

WILLIAM KNAPP.
Obit 1737.



Th' afflicted's pray'r he will not scorn.
All times this shall be on record:
And generations yet unborn
Shall praise and magnify the LORD.

He from his holy place look'd down,
The earth he view'd from heav'n on high;
To hear the pris'ner's mourning groan,
And free them that are doom'd to die;

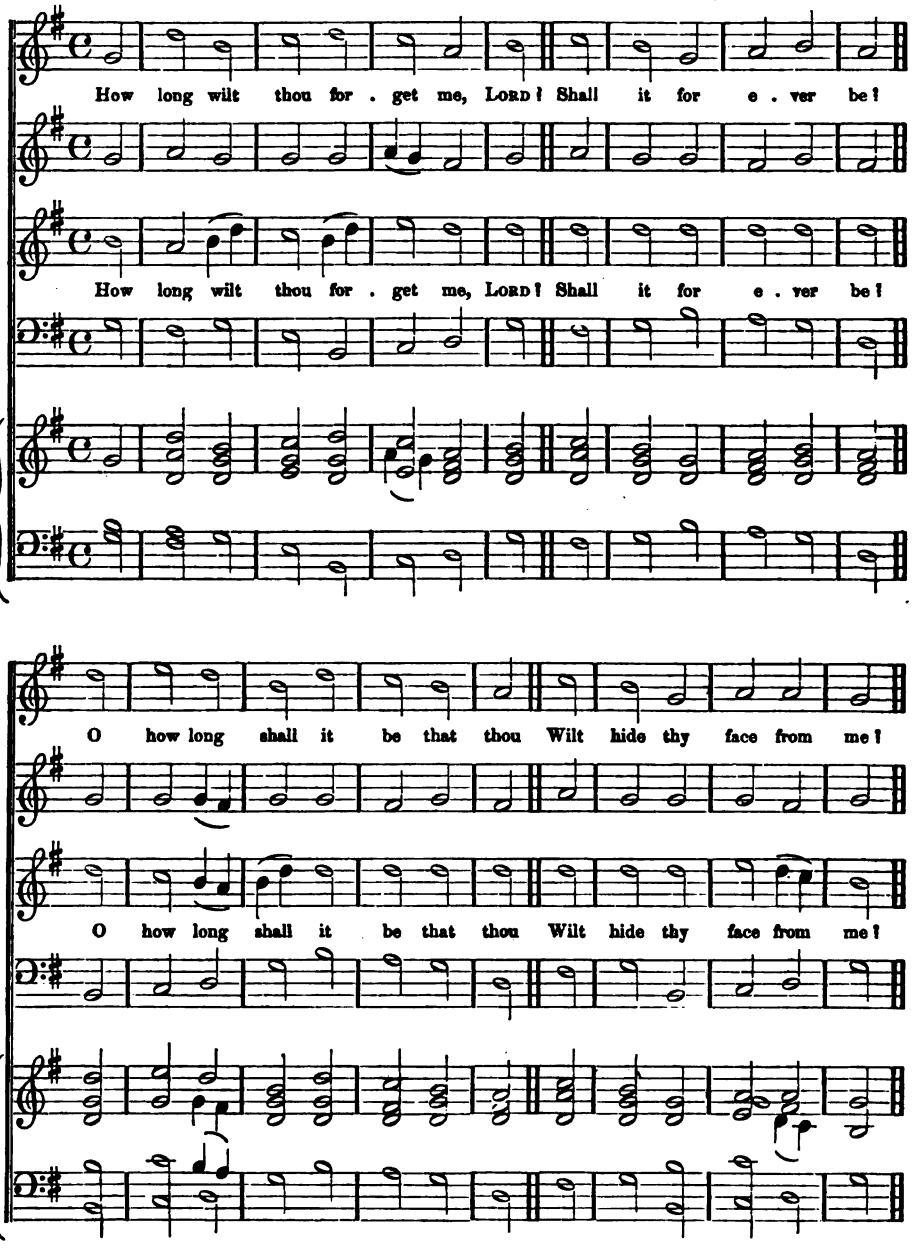
That Sion, and Jerus'lem too,
His name and praise may well record,
When people and the kingdoms do
Assemble all to praise the LORD.

My strength he weaken'd in the way,
My days of life he shortenéd.
My God, O take me not away
In mid-time of my days, I said.

Ps. XIII. 1–5.

LXXXVIII.—MELROSE.—C. M.

From JOHN KNOX'S Psalms. Edinburgh, 1635.



How long take counsel in my soul,
  Still sad in heart, shall I?
How long exalted over me
  Shall be mine enemy?

O LORD my God, consider well,
  And answer to me make:
Mine eyes enlighten, lest the sleep
  Of death me overtake:

Lest that mine enemy should say,
  Against him I prevail'd;
And those that trouble me rejoice,
  When I am mov'd and fail'd.

But I have all my confidence
  Thy mercy set upon;
My heart within me shall rejoice
  In thy salvation.

Ps. XVIII. 27–29, 35, 36.

LXXXIX.—CHESTER.—C. M.

Ascribed to THOS. RAVENSCROFT, Mus. Bac. Obiit 1630.

For thou wilt the af . flict . ed save In grief that low do lie:

For thou wilt the af . flict . ed save In grief that low do lie:

But wilt bring down the coun . ten . ance Of them whose looks are high.

But wilt bring down the coun . ten . ance Of them whose looks are high.

The LORD will light my candle so,
That it shall shine full bright:
The LORD my God will also make
My darkness to be light.

By thee through troops of men I break,
And them discomfit all;
And, by my God assisting me,
I overleap a wall.

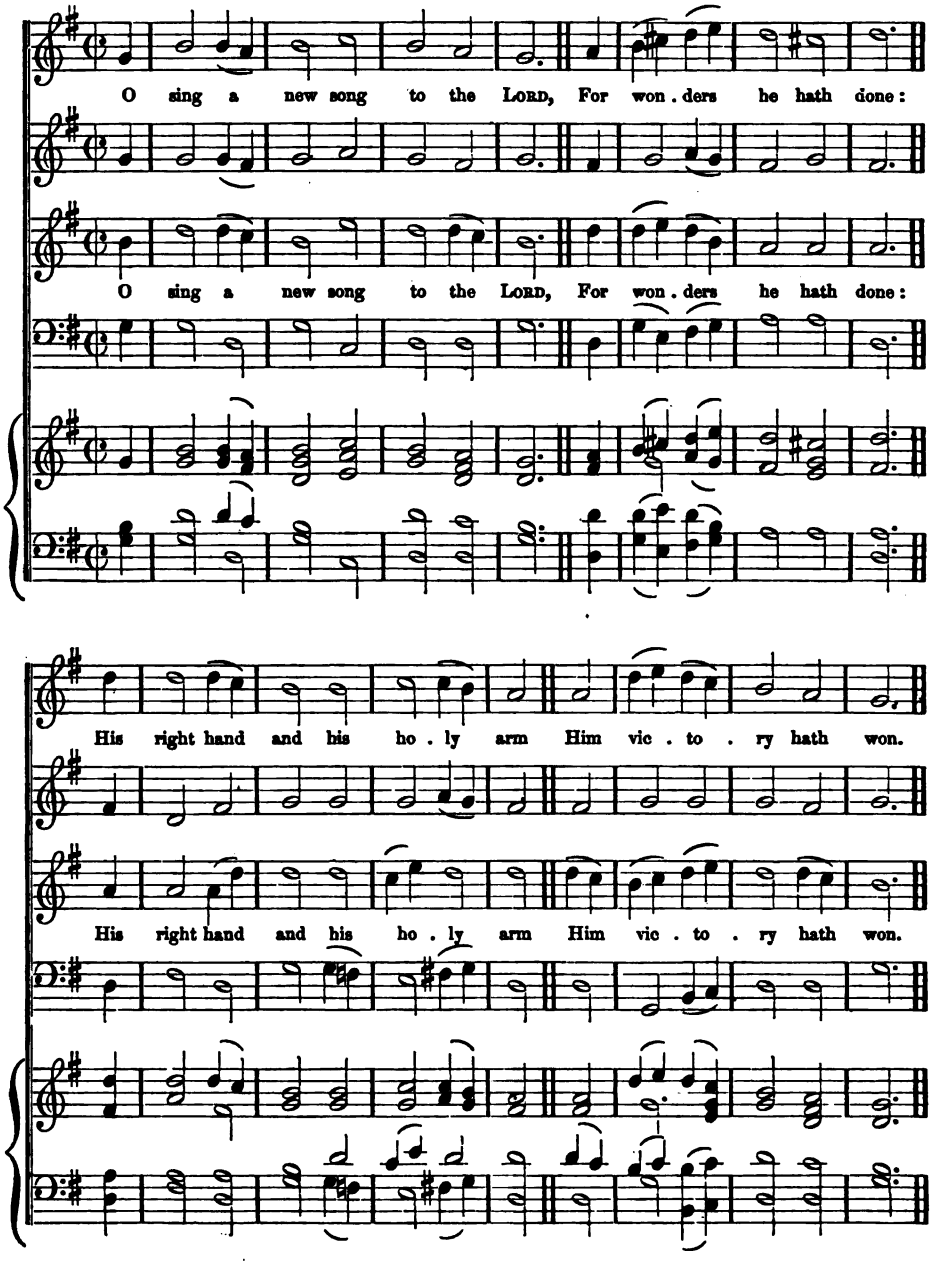
The shield of thy salvation
Thou didst on me bestow:
Thy right hand held me up, and great
Thy kindness made me grow.

And in my way my steps thou hast
Enlarged under me,
That I go safely, and my feet
Are kept from sliding free.

Ps. xcviii. 1–5.

XC.—EASTER HYMN.—C. M.

B. Milgrove.



The Lord God his salvation
Hath caused to be known;
His justice in the heathen's sight
He openly hath shown.

He mindful of his grace and truth
To Isr'el's house hath been;
And the salvation of our God
All ends of th' earth have seen.

Let all the earth unto the Lord
Send forth a joyful noise;
Lift up your voice aloud to him,
Sing praises, and rejoice.

With harp, with harp, and voice of psalms,
Unto JEHOVAH sing:
With trumpets, cornets, gladly sound
Before the Lord the King.

APR 30 1977

M2136.F74
The psalmody of the Free Church of
Andover-Harvard
3 2044 077 962 892